

2493.

THE EXPOSITOR.

CONTRIBUTORS TO THE EXPOSITOR.

THE VERY REV. THE DEAN OF CANTERBURY.
THE VERY REV. THE DEAN OF PETERBOROUGH.
REV. CANON FARRAR, D.D., F.R.S.
REV. PROFESSOR PLUMPTRE, D.D.
REV. W. SANDAY, D.D.
REV. J. RAWSON LUMBY, D.D.
REV. RAYNER WINTERBOTHAM, M.A., B.Sc.
REV. PRINCIPAL TULLOCH, D.D.
REV. PROFESSOR A. B. DAVIDSON, D.D.
REV. PROFESSOR W. MILLIGAN, D.D.
REV. PROFESSOR W. ROBERTSON SMITH, M.A.
REV. PROFESSOR ALEX. ROBERTS, D.D.
REV. PROFESSOR A. B. BRUCE, D.D.
REV. JAMES MORISON, D.D.
REV. J. OSWALD DYKES, D.D.
REV. PROFESSOR JOHN GIBB, M.A.
REV. PRINCIPAL A. M. FAIRBAIRN, D.D.
REV. PROFESSOR D. W. SIMON, PH.D.
REV. PROFESSOR H. R. REYNOLDS, D.D.
PROFESSOR JOHN MASSIE, M.A.
REV. HENRY BURTON, M.A.
MR. R. W. DALE, M.A.
REV. HENRY ALLON, D.D.
REV. ALEXANDER RALEIGH, D.D.
REV. S. A. TIPPLE.

S. H. Robinson

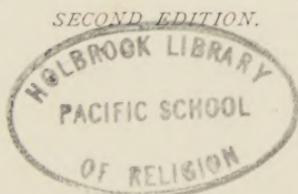
THE

EXPOSITOR.

EDITED BY THE REV.

SAMUEL COX.

VOLUME VIII.



London:

HODDER AND STOUGHTON,
27, PATERNOSTER ROW.

MDCCCLXXX.

V. 8
1878:2

The Gresham Press :
UNWIN BROTHERS, CHILWORTH AND LONDON.

THE EXPOSITOR.

THE BOOK OF JOB.

IV.—THE SECOND COLLOQUY. (CHAPTERS XV.—XXI.)

6.—JOB TO ZOPHAR (CHAP. XXI.).

In his last speech Job had risen to a clear and firm conviction of a retributive life beyond the grave. But this new and sustaining conviction was based on a prior conviction, at which also he had only newly arrived, a conviction which was still strange and terrible to him, viz., that *this* life was not, as he had always conceived it to be, a purely retributive one. Like the Friends, he had long taken it for granted that, under the rule of a just and righteous God, righteousness must invariably result in prosperity and happiness, unrighteousness in calamity and misery. His own unmerited losses and pains and griefs had constrained him to question this traditional and accepted dogma, however; and, to his consternation, no sooner did he attempt to verify it, than he found it to be untrue alike to the facts of his own experience, and to facts which he had many times observed in the life and experience of other men. Heretofore he had not paused to consider what these facts signified, or how they bore on his narrow and inadequate interpretation of the mystery of Providence. The facts had, so to

speak, lain in one compartment of his brain, and the dogma which professed to interpret them in another, with no link of connection between them. His own undeserved sufferings had now supplied the missing link ; and no sooner is the connection established than the dogma grows incredible to him. He had been wont to argue—God is just, and therefore his providence must be just ; the laws by which He governs the lives of men must bring good to the good and evil to the evil. Now, he argues—God is just, and therefore his providence must be just ; but, as facts prove that He does not reward every man according to his deeds in this life, there must be a future life in which the work of his providence will run to its proper retributive close.

It is this new and larger conviction which gives form and colour to the thoughts recorded in the Chapter before us. True, he does not once utter that assured hope of a life beyond the grave which found such splendid expression in the closing Verses of Chapter xix. But, as I have just said, that hope was based on the conviction that the present life is not strictly and adequately retributive ; and it is *this* conviction, still new and strange to his mind, on which his thoughts now work, seeking to define and formulate it. So that if, for the present, he says nothing more of the great hope which had brought light into his darkness, if he seems to sink to a lower level of meditation, *he sinks only to the level on which his hope rests ; he is at work on the basis on which it stands*, making it more solid and strong. If, therefore, we would do him justice, we must not conceive of him as lapsing from his hope into his old mood of scepticism and despair, but,

rather, as building and buttressing up the foundation on which that hope stands, in order that it may stand the more squarely and securely.

To this task, indeed, he had been summoned by the invective of Zophar. For Zophar had reduced the retributive dogma, now discarded by Job, but still held by the Friends, to its narrowest point, and had given it its sharpest and most incisive edge. According to him, men not only received the due reward of their sins within the limits of this present life ; they received it instantly, strikingly, universally, so that no man could miss seeing it, so that even the veriest sceptic could not question the fact. Challenged in this bold and formal way, the very ground of his new hope being thus rudely struck from under it, Job for the first time boldly and formally argues that the wicked do *not* suffer an instant reward of their wickedness ; nay, that so far as the eye of man can trace them, they often altogether outstrip the pursuing vengeance. Hitherto, when they had painted the wicked man and his doom, he had been content, since he knew whom they meant, to assert that *he* was not wicked, and to lament that, though innocent, he was being treated as if he were guilty. If now and then he had flashed out without a doubt (*cf.* Chap. ix. 22–24) as to whether their hypothesis were true in so far as the wicked were concerned, if he had consistently denied its truth in so far as the upright were concerned, he had never yet confronted the assertion that the wicked get their due in this world with formal denial and reasoned disproof. But now that Zophar has declared that assertion to be invariably and conspicuously true, he meets it front to front, both with flat denial and with an appeal to known

and admitted facts of human experience. First, in Verses 7-16, he affirms, as a fact familiar to all candid observers, that wicked men *do* prosper. Then, in Verses 17-21, he affirms that they are *not* invariably punished —punished by a constant and inviolable law. So that he meets Zophar's assertion on both sides, the positive and the negative, affirming that at least some wicked men prosper to the very end of their days, and denying, therefore, that they are overwhelmed by instant calamity. *These are the facts*, whatever Zophar and his colleagues think they ought to be. And (Verses 22-26) why should they assume to be wiser than God, to impose their conjectural dogmas on Him, and seek to wrest his providence and the facts of it from their true significance? Finally, in Verses 27-34, he tells them plainly that though they still choose to wear a mask, to talk of "the wicked man" when they mean him, and so

with forged quaint conceit
To set a gloss upon their bold intent,

he knows whom they mean well enough, and sees clean through their flimsy disguise. Nay, though he so far responds to their method of disguise as himself to carry on his argument in the general and abstract terms which they affect, they are not to suppose that he does not resent the "surmises" by which they wrong him, the gross unfounded charges which Zophar has all but openly alleged against him. He is quite aware that he is the wicked person, the greedy Epicurean sinner, the tyrant and freebooter, described in his last speech. Nor, while he thus confounds Zophar, is he unmindful of the arguments adduced in this Colloquy by Eliphaz and Bildad. They, as we have seen, had

backed up the thesis common to all the Friends by an appeal to the ancestral wisdom of the Arab clans, and by proverbs still current among them. And from the conclusion supported by the ancient and current wisdom of a single race, Job appeals (Verses 29-33) to the wisdom gathered from many races by "men of travel." The universal verdict was against them, though they might snatch a verdict from the proverbs and traditions of this race or that.

On the whole, then, we may say that in his closing speech, while he steadily pursues his own line of thought, Job nevertheless replies to all the speakers in this Second Colloquy, and disposes of all the arguments or assertions they have brought against him.

CHAPTER XXI.

1. *Then Job answered and said :*
2. *Give good heed to my discourse,*
And let this be the consolation you afford me :
3. *Suffer me that I may speak,*
And, after I have spoken, mock on.
4. *As for me, was my complaint of man ?*
And wherefore should I not be impatient ?
5. *Look on me and be astonished,*
And lay hand upon mouth.
6. *Even as I think upon it I am perturbed,*
And trembling taketh hold on my flesh.
7. *Wherefore do the wicked live on,*
Wax old, and become mighty in power ?
8. *Their seed are established in their sight,*
And their offspring before their eyes ;
9. *Their homes are free from fear,*
And no scourge of God is upon them :
10. *Their bull engendereth and doth not fail,*
Their cow calveth and doth not miscarry ;
11. *They send forth their little ones like a flock,*
And their children skip for joy ;

12. They rise up to the timbrel and harp,
And rejoice at the sound of the pipe :
13. They wear away their days in mirth,
And go down to Hades in a moment :
14. Yet they say to God, "Depart from us,
For we take no pleasure in the knowledge of thy ways ;
15. What is the Almighty that we should serve Him,
And what will it profit us if we make our suit unto Him ?"
16. Mark, their prosperity is not in their own hand.
 Far from me be the counsel of the wicked !
17. How seldom is the lamp of the wicked put out,
And how rarely doth their destruction come upon them,
 The woes He apportioneth in his anger,
18. That they should become like straw before the blast,
And as chaff which the storm whirleth away !
19. "God layeth up his iniquity for his children !"
 Let Him requite it on him, that he may feel it :
20. His own eye should behold his calamity,
And he himself should drink the wrath of the Almighty :
21. For what careth he for his house after him
 When the number of his months is cut short ?
22. Shall a man teach God knowledge,
When it is He who shall judge the highest ?
23. One dieth in his full strength,
Wholly at ease and tranquil ;
24. His loins are full of fat,
And his bones are moist with marrow :
25. And another dieth with bitter soul,
 And hath never tasted good :
26. Yet, alike, they lie down in the dust,
 And the worms cover them both.
27. Behold, I know your thoughts
And the surmises by which ye wrong me !
28. For ye say, "Where is the tyrant's house,
And where the tent in which the wicked abide ?"
29. Have ye never questioned with men of travel
 And know ye not their tokens ?
30. " That the wicked is spared in the day of calamity,
 In the day when wrath cometh on :

31. *Who careth to tell him of his ways to his face,
And who will requite him for what he hath done?*
32. *He is borne to the tomb with pomp,
And watch is kept over his pile;*
33. *Sweet to him are the clods of the valley :
And he shall draw every man after him,
As they are innumerable who went before him."*
34. *How, then, can ye comfort me with that which is vain?
For your answers are still full of deceit.*

Verse 2.—The Friends, so far from being able to solve the problem by which Job's mind and heart are racked, do not even see that there is any problem to be solved. That which perplexes and agonizes him is simple and plain to them. He is a sinner, and therefore he suffers; a great sinner, and therefore he suffers greatly. As they can neither help him to solve the problem which tasks his labouring thoughts, nor give him the comfort which springs from sympathy and friendship, he asks, as the only poor semblance of consolation they can afford him—for had they not come expressly to “condole with him and comfort him”?—that they should listen to him with attention (*cf.* Chap. xiii. 5). Not (*Verse 3*) that he expects to convince them; probably they will remain of the same opinion still, and resume the invective to which he has just listened: his only comfort will be that of having “delivered his soul,” of having spoken out his whole mind. They may well listen to him; for (*Verse 4*) his complaint was not of men such as themselves. The *differentia* of it, that which distinguished it from the complaints of other mourners, was that he was neither bewailing the injustice which he had met with from men, nor imploring the pity of men. His complaint mounted higher, and struck at the very throne and providence of God. His mind was occupied,

preoccupied, with a mystery so great and impenetrable that he could not stoop to the petty resentments and petty cravings of those in whose minds suffering quickened no questions of vital and transcendent moment. No wonder he was "impatient" with them, with the thoughts and surmises with which they wronged him, and wronged him most of all because they did not touch the problem at which he was labouring, never once rose to the level along which he was sounding his dim and perilous way. They themselves (*Verse 5*) if they would look on him aright, and see what the enigma was which he was striving to penetrate, would be no less astonished and perturbed than he was; they would feel that he stood on a height, and facing a mystery, which might well dizzy and appal him. The apparent, the undeniable, injustice of God's dealings with men—*this* was the mystery with which he stood confronted, the problem he had set himself to solve, the frowning and precipitous height which he must either scale or perish. Bold and desperate as he was (*Verse 6*), he could not so much as think of his perilous enterprize without being perturbed afresh, till he trembled under the weight of it. Eliphaz had trembled and quaked when the oracular Shape, or Spirit, came to teach him what he had never doubted, that God was more just than man. But what was his terror compared to that of Job, who had to address himself to a far profounder problem, unaided whether by man or spirit?

In Verses 7–16 he states this problem on its positive side, so states it as to traverse Zophar's argument at every point and turn. It is that (*Verse 7*), though a just God is in heaven, the wicked live and thrive, live

on to old age, and thrive till they become a power in the earth. Nor (*Verse 8*) is their prosperity confined to themselves; they transmit it to their children, whom they see established about them before they die—a point-blank contradiction of all three of the Friends, since Eliphaz had said (Chap. xv. 34), “The household of the impure shall be desolate;” Bildad (Chap. xviii. 19), “He shall have neither offshoot nor offspring;” and Zophar (Chap. xx. 10), “His children shall fawn upon the poor.” At least two of the Friends are contradicted again in *Verse 9*, for Bildad (Chap. xviii. 15) had spoken of the habitation of the sinner as sprinkled with brimstone, and Zophar (Chap. xx. 26) as consumed with fire; whereas Job declares that no doom falls upon it from Heaven. All goes well with him, indeed, and with his household (*Verses 10-12*). His flocks multiply in peace, neither smitten by lightning nor carried off by roving clans; his children are numerous as a flock, and circle round him with dance and song: and here the third Friend, Eliphaz, is contradicted; for he had declared (Chap. xv. 29) both that the sinner should never be rich, and (Chap. xv. 32, 33) that he should not live out half his days. So impressed is Job, in his ruin and misery, with the tranquillity and joyousness of the life vouchsafed to the godless man whom he had in his eye, that he paints an ideal portrait of him in these Verses, and makes him the central figure of a pastoral and idyllic scene. And when at last nature gives way (*Verse 13*), when the pastoral comes to a close, and the music is hushed, and the dancing feet are still, he dies “in a moment,” without a pang—not languishing through a lingering agony, as Job was doing, but going straight down into

the under-world, without struggle, or pain, or any sign of the Divine displeasure. We who pray against "sudden death" need to be reminded that it is often a blessing. Not without reason Job regards it as the crowning benediction of a happy and prosperous life. And yet (*Verses 14, 15*) this man who enjoyed his life to the full, and to the last, and then lapsed from it in an instant, on whose head, therefore, every possible blessing seemed to be accumulated, was one of those who did not delight in God, nor care to have Him in any of their thoughts ; one of those who had strenuously put Him out of their thoughts, because they had no pleasure in his ways ; one of those to whom the knowledge of God, and fellowship with God, and the service of God, were alike distasteful, unprofitable, repugnant. *This* was the wonder of it ; it was *this* which made the problem so dark and insoluble. For (*Verse 16*) the prosperity of the men who hate God is not "in their own hand." It is *God* who gives it to them. The more Job thinks of it, the more the wonder grows. That the godless should live and thrive, live long and happily, and rise to power, and transmit their standing and wealth to their children ; that they should bask in the sunshine of peaceful and happy days, their eyes following with keen delight the merry dances of their children, and should at last pass suddenly into the world of spirits, unracked by any pain, overtaken by no calamity ; and that it should be God who metes out to the godless a life so sweet, and a death so much to be desired—all this, as we can tell from the way in which he lingers over every detail of it, makes up a problem, a mystery, which fairly staggers him ; it is unintelligible to him, undecipherable, a living and dazzling hieroglyph to which he has no key.

And yet, tranquil and prosperous though they be, and though their prosperity be of God, Job will have none of it; the unbending firmness of his upright soul will not stoop to happiness on terms so base. He rejects it with an accent of horror and repugnance in the words, "*Far from me be the counsel of the wicked!*" For these words compose an Oriental formula of aversion and deprecation, such as we meet with again and again in the Coran,¹ such as is frequent on the lips of the Arabs to this day. Eliphaz repeats it in the next Colloquy (Chap. xxii. 18). But on Job's lips it has a strange force. What he means by it is, "Better do well and suffer for it, than do ill and prosper by it." Even though the wicked are *not* punished for their iniquity, and he himself *is* chastened for his integrity, he would not be as they are. It is a horror to him even to think of sharing their character and fate.

Now it is impossible to place this picture of the wicked man side by side with those which each of the Friends has painted, or, rather, with the one picture which each of them has successively touched with broader strokes of caricature, without recognizing the vast difference between them; without feeling that *they* had made their portrait of him as like Job as they dared, while *he* had made it as unlike himself as he could; without suspecting that the man himself is exaggerated in both pictures, and that the background of circumstance and condition sketched in is as much out of scale as the man himself. The wicked man, as a rule, is neither the doomed monster of the Friends nor the joyous and idyllic personage of Job. Nor is

¹ Such a formula will be found in Sura lxxvii., *The Sent* ("Woe to those who on that day are charged with imposture"), repeated no less than ten times; i.e., it composes no less than ten out of the fifty Verses of the Chapter.

there only one type of wicked man in the world. There are many, and their fates are as various and strangely blended as the types to which they conform. We must remember, therefore, that Job and the Friends are *arguing* with each other, not in our modern, Western, syllogistic way, but in the pictorial and parabolic method of the unchanging East. These pictures are not meant simply as pictures, and hence they are not strictly and accurately true. *They are also meant to convey the facts on which the disputants rely, and the arguments which they deduce from them.* What the Friends mean by their overstrained delineations is, "You, Job, are a wicked man, and therefore you suffer." What Job means is, "I am not in the least like a wicked man, although I suffer; nor is it true that all wicked men suffer an instant punishment for their sins." The ultimate law of Greek art, "Nothing in extremes," was by no means a canon of Hebrew art; and therefore we need not be surprised to meet these exaggerated delineations wherever the exigencies of argument or of emphasis demanded them.

In Verses 17-21 Job proceeds with the negative side of the argument. Having shewn that the wicked often enjoy their prosperity to the last, he denies that they are soon and suddenly requited for their transgressions, as Zophar and Bildad had affirmed they were. In Verse 17 he opens with a phrase of some subtlety as to its form, though its sense is quite plain. Literally rendered, his words would be, "How often," instead of "How seldom," "is the lamp of the wicked put out!" But this "how often" is one of those ironical idioms found in all the superior languages; it is either an ironical

exclamation or an ironical interrogation, and means precisely the opposite of what it seems to affirm. Exclamation or interrogation, there is no doubt that Job is here answering what the Friends have been preaching at him, Zophar in Chapter xx., Bildad in Chapter xviii., and contends that the wicked man very rarely suffers what they had maintained to be his common lot. The opening line of the Verse, indeed, is a direct quotation from Bildad (Chap. xviii. 5); the word "destruction" in the second line is probably taken from the twelfth Verse of the same Chapter (xviii.) ; and as the word rendered "woes" in the third line *may* mean "snares," it may contain a reference to the famous Net passage in Bildad's oration (Chap. xviii. 8-10), in which he so variously represents the punishment of the sinner as "a divinely-decreed seizure." The wicked man may now and then, Job admits (*Verse 18*), be swept away like chaff, or like chopped straw, by a tempest of retribution; but such moral tempests are rare, they do not happen every day, nor fall on the head of every sinner. In *Verse 19* he quotes a saying from the lips of the Friends, or, rather, a sentiment to which they had given frequent expression, from the first speech of Eliphaz (Chap. v. 4) to the last of Zophar (Chap. xx. 10), viz., that God punishes the guilt of the godless, if not on the ungodly man himself, at least in his children; but he quotes it only to repudiate it (*Verses 20, 21*). This transfer of punishment from the guilty to the innocent he holds to be a violation of all law, an invasion of moral freedom, a defeat of the very ends of moral discipline. Not only did it reduce the law of retribution to an arbitrary and uncertain caprice; it deprived the sinner himself of the only chastisement he was

capable of feeling, and by which he might possibly be corrected. A godless man is a selfish man, a

fool whose sense can feel no more
But his own wringing.

What cares he for that which may come after he himself has once slipped from the scene? If he is to be made to feel his guilt, he must be compelled to drain the cup of calamity with his own lips.

In the third paragraph of his Speech (*Verses 22-26*) Job insists on the inequality of death, as he had before insisted on the inequity of life. It is the very equality of death which makes it unequal. In life the several fortunes of the good and the bad are not determined by their respective characters, as they ought to be if the contention of the Friends were true; and in death one indiscriminate fate befalls them both. He opens the section (*Verse 22*) with a gird at the Friends. According to their theory, virtue and happiness, vice and misery, are correlatives. But that theory was inconsistent with some of the commonest facts of human life. Did they shrug their shoulders, as who should say, "So much the worse for the facts"? or did they wilfully close their eyes to facts at variance with their hypothesis? But *that* was to affect a higher wisdom than that of God Himself. His voice, his will, the principles on which He ruled men, were expressed in facts. Would they venture to set their conception of what ought to be against their perception of what was, and so judge Him who judges "the highest"? these "highest" being either the real highest, the spirits nearest to God's throne, or the pretended highest, *i.e.*,

the men who affected to impose their petty theories on Him, and to prescribe the laws by which He was bound to govern the world.

In the subsequent Verses (*Verses 23-26*) Job states in a pictorial form some of the facts which the theory of his Friends did not cover, and could not be stretched to cover. It is almost impossible to read these Verses, and to consider his description of the typical bad man and the typical good man, without being reminded of our Lord's parable of Dives and Lazarus, in which Job's two men are reproduced, and the problem which taxed his thoughts receives a solution that would probably have satisfied *him*, though it only sets us on asking questions that go even deeper than his. For a retributive life in Hades, in which the defective recompenses of this present life will be redressed and completed, seems to have been the very conviction at which he had arrived, and in which he felt that he could rest. But what he does here is simply to turn on the Friends, and demand where, in the two representative cases which he had sketched, was their law of immediate and invariable retribution? Here were exceptions to it—grave, frequent, notorious exceptions: what could they make of these?

At last (*Verses 27-34*) Job comes to speak of himself, and of the wrong done him by the Friends. Even though he is simply confronting their theory with the commonest and most undeniable facts of experience, he knows (*Verse 27*) how they will misinterpret him, knows that, while he is speaking, they both regard him as himself an evil-doer, and believe that that is why he is so anxious to prove that evil-doers often escape

the punishment they have deserved. He infers their present unfounded "surmises" from the charges they have already alleged against him. Had they not again and again described *him* under the thin disguise they had thrown over their delineations of the wicked man? Had not Zophar, in his last speech, denounced him as a violent and rapacious tyrant (*Verse 28*), from whose greed nothing was safe, and who had been smitten down in the midst of his robberies and oppressions? His answer to the wicked surmises by which they wrong him is simple and direct. The facts which he has adduced in proof of the frequent and undisturbed prosperity of the evil-doer are *not* adduced with a view to justify himself. How can they be when (*Verse 29*) they were the commonplaces of all men of wide observation and experience? What was the constant report of those who had seen many races and many lands, when they were called upon for their "tokens," *i.e.*, for the proofs that they had travelled, for the most memorable incidents which they had witnessed, and the most valuable reflections which their "extensive view" had suggested to them? Did it not confirm all that he had said of the exemption of the wicked from the stroke of calamity in life, and of their being accorded a happy and honourable death? Were they not for ever telling of great and godless tyrants, lapped in wealth and luxury to old age, and then laid in mausoleums which were the wonder and admiration of all who beheld them? Did not their testimony, then, refute the allegation of Zophar, that the wicked are swept away by a sudden torrent of calamity, all remembrance of them perishing from the face of the earth?

The report of these observant and reflective travellers is given, as from their own lips, in *verses 30-33*. The godless despot, they say, is secure in life, because no man dare accuse him to his face, or is able to requite him as he deserves. And, instead of being forgotten, he is remembered and honoured in his death, a stately tomb being reared over his dust, and the common lot of man being "made sweet to him by the pageantry of his burial and his after fame;" for then, as now, the great mausoleums on which the resources of art and wealth were lavished too often commemorated the name and fame of tyrants, who were thus kept in remembrance when wiser and better men than they, the benefactors instead of the oppressors of the race, were forgotten out of mind. The phrase in Verse 32, "*And watch is kept over his pile;*" if it means anything more than the care with which the grave of the despot was guarded, as in India and Egypt, or the curses invoked on all who should disturb the dust of the dead, which may still be read on the surviving tombs of Phœnicia and Greece, is capable of two interpretations. It may refer to the custom of Egypt, where a statue of the dead man was sometimes erected on the lid of his sarcophagus; or it may refer to the Arab custom of building a mound over the grave of a dead but honoured chieftain, or placing it on an eminence, in order that even in death he might be surrounded by the huts of his clan, and be still able, as it were, to overlook their encampment—"keeping watch from his pile." If we must see such an allusion in the words, and choose between the customs of Arabia and Egypt, I should prefer the latter; partly because we have already met at least one clear refer-

ence to the sepulchral customs of Egypt in the Poem (Chap. iii. 13-15), and partly because the Hebrew word here rendered “pile” is all but identical with an Egyptian word which means “sarcophagus.” But, however we take this allusion, the sense of the passage is clear: Job insists on the funereal and monumental pomp accorded to the godless tyrant after his death, in order to refute Bildad’s assertion that he left no trace or memorial behind him.

Verse 34.—The arguments of the Friends, therefore, are shewn to be baseless, their theory does not cover the facts it professes to cover. Stripped of all artifice and disguise, reduced to its ultimate principle, to its true value, there remains in their endeavour to make him out an evil-doer against the testimony of his own conscience, nothing but vanity and deceit, nothing but a base attempt to curry favour with God by covering their friend with an obloquy he has done nothing to provoke.

If we now look back across the whole of this Second Colloquy, we cannot but admit that it marks a decided and a large advance in the action of the drama. Even the Friends pass on to “a more removed ground,” a ground farther removed from their starting-point than any they attained in the course of the First Colloquy. They make a real advance, although they make it only by abandoning a position they can no longer defend, and concentrating their force on a more limited range; for there is true progress in the conduct of any argument when the circle of thought, almost sure to be too wide at first, is narrowed in, when it is confined to the necessary and vital points. By abandoning their

attempt to justify all the ways of God with all men, good as well as bad, and by limiting their contention to the law of retribution in so far as it enters into the lot of the wicked, they shew that they have no wish

To feed contention in a lingering act,

nor to run many a mile about when they may reach their end a nearer way.

The change in their tone—*advance* it may be called, in a certain wry and discreditable sense—is even more marked than that of their argument. There is more passion and wilfulness in it, and less reason; more dogmatism, and less charity. In the First Colloquy they put their main thesis as gently as they well could, and blended with their declamations on the law of retribution gracious and urgent invitations to repentance. Now, they state it well-nigh as harshly as they can; the urbane tones of invitation die from their lips, to give place to the shrill accents of invective and denunciation. Above all, they are dropping their disguise, always somewhat, too thin. That irritating cloak—"the wicked man," in whom they wished Job to see himself as they saw him—grows more and more transparent as the Colloquy goes on, and fades into thin air at its close. We shall neither be vexed nor perplexed with it again. What they have still to allege against him they will say openly and to his face.

But this real, though dubious-looking, advance on the part of the Friends is as nothing compared with that of Job himself. In manner and in substance his speeches in this Colloquy indicate an immense and happy change. As the Friends grow more hot and wild and venomous, he takes a more reasonable and

composed, a firmer and more hopeful, tone. He shakes off their sarcasms and insults more calmly and yet more swiftly than before. He no longer permits them to prescribe the line and direction of his thoughts, but compels them, even while he replies to them, to follow him. The more violently they assert the instant punishment of sin, the more clearly he sees that their assertion, so far from being verified, is contradicted by the facts of human experience; the more assured he grows that, if the wicked sometimes suffer an adequate and immediate punishment, they often escape it. And on this fact—now that his eyes are opened to it by the exaggerated and unqualified assertions of the Friends, and it is no longer dubious to him—he builds that hope, that conviction, of a strictly retributive life to come of which we have so magnificent an expression in his famous and memorable Inscription. The terms of that Inscription (Chap. xix. 23-27) are vague, as we have seen, and perhaps purposely vague. Job neither knows nor speculates on the date, the duration, or the mode of that life ; and it is as unwise as it is unnecessary for us to read later and Christian meanings into his indefinite words. It is enough for him that Hades is no longer a land of gloom, black as the blackness of death, where there is no order, and the very light is darkness (Chap. x. 21, 22). He begins to see a true light in it, a divine order—a light of retribution, an order of righteousness. Before he was afflicted he may have conceived, and probably did conceive, of life in Hades, *i.e.*, of life after death, as a dim and cold reflection of life on earth, with shadowy joys and shadowy griefs ; as a place of rest mainly, and quiescence, and repose (Chap. iii. 13-19). But now he believes that its life

will be a real, full, retributive life, morally connected with, an evolution and development of, the present life; that the righteous will enjoy a full reward in it, be made glad according to the days in which they have been afflicted, and receive from God a divine compensation for all their wrongs, a final and complete vindication of their integrity.

How great and vital an advance this was, how it threw light both on the life that now is and on that which is to come, we can partly imagine for ourselves. And it grows clearer to us as we compare it with a similar advance, a similar discovery, among the Greeks, which took place at least a century after this Poem was written. The men of the Homeric times believed their dead, even those who had been most illustrious or most holy in life, to be mere *εἴωλα*--mere images, phantoms, ghosts of their former selves, which had sunk into what Virgil calls "the dusky realms of the shades beneath the earth." Their existence in Hades, the mere shadow-world in which they were but shadows, if it had a faint resemblance to their life on earth, had no logical or moral connection with it. The lines of human character and destiny were not, so to speak, produced beyond the fatal chasm of the grave. Zeus, the god of the living, was not the god of the dead, and had no authority, no power over them; so that earthly piety brought no reward in the under-world, and impiety no necessary or special punishment. Hades had its own proper deities--stern, pitiless, implacable--themselves but little happier than the subjects of their rule, and utterly unlike the bright and joyous gods who ruled in heaven. But this primitive and purely negative conception could not long maintain itself. In the later

legends of the inappeasable tortures of Tantalus and Sisyphus on the one hand, and of Minos, the impartial judge, on the other, the idea of moral retribution began to creep in and to connect this life with the next. But it was not until the great poets, such as Æschylus, Sophocles, Euripides, and, above all, Pindar, and the great philosophers, above all, Plato, lit up the whole realm of Hades with the light of an eternal righteousness, of a just and impartial doom awaiting all the sons of men, that the thought of a future life really laid hold on the Greek mind and became a moral power, a power making for righteousness, among them.¹ And this, I apprehend, was the very light which had now dawned on the darkened mind of Job (*cf.* Chap. xvii. 13–16), making a new day in it. Not the defined Christian hope of immortality for the whole man, not an incredible or incomprehensible anticipation of the resurrection of the body; but a large, bright, though indefinite, assurance of an after-life morally connected with the present life, in which the justice often denied men here would run its full course and mount to its proper close: *this*, I take it, was the hope and conviction of Job, this the immense spoil which he now carries off from his conflict with death and despair.

S. COX.

¹ See Professor Fairbairn's Essay on the Belief in Immortality, Part iii. in "Studies in the Philosophy of Religion and History."

STUDIES IN THE LIFE OF CHRIST.

IV.—THE BAPTIST AND THE CHRIST.

NATURE begins and perfects her finest works in secrecy and silence. No eye has yet seen the subtle agents at work which weave for her the rich-coloured sweet-smelling garments of summer, or strip her naked and leave her desolate in the cold and gloom of winter. No ear has heard the footsteps or the swift-moving tools of the mechanics who in her secret yet open workshop build minute crystals or mighty mountains, or those varied and wondrous organisms that make up our living world. Nature is here but the mirror or parable of mind; its growth is a silent process, the swelling till it bursts of the bud under the soft but potent pressure of forces that struggle from without inwards, only that they may the more harmoniously work from within outwards. So in a pre-eminent degree was it with Christ. We can study and describe his historical appearance, can analyze and estimate the educative influences that surrounded his boyhood and youth; but we cannot see the mysterious personal force that at once used and unified these influences and created that appearance. Yet the forces active in the process become manifest in the result, and from it we can infer what kind of architects and builders were needed to plan and rear the substructure of the splendid moral edifice that, as the sinless Man, commands humanity. What was apparent had its source in what was veiled, and revealed it, just as the roots of the glorious flower are bedded deep in the sapful soil; but the thing of beauty and of fragrance into which they

blossom tells of the wondrous alchemy that has in silence and in darkness been changing the juices of earth and the sunbeams of heaven into an object of sweetness and delight.

The growth of Jesus was not hurried and forced, but slow and natural. For more than thirty years He tarried at Nazareth, waiting till his strength had matured and his manhood was complete. Then his hour was struck in tones audible to Himself and his people. The tongue that told it came from the banks of the Jordan and the waste places about the Dead Sea. There a New Prophet had appeared, ancient in manners and spirit, modern in speech and purpose. No sleek scribe, or pompous priest, or courtier clad in soft raiment was he; but a son of the desert, clad in garments of coarse camels' hair, bound round him by a leatheren girdle, seeking his food from the rock where the wild bee left its honey, and the locust came—a man full of the stern spirit of solitude and the thoughts God speaks to the soul that can dare to be alone. He called himself a Voice, but he was not like the still small voice the Prophet had heard in his mountain cave; he was rather like the wind and the fire that broke in pieces the rocks, heralds as they were of the low sweet voice that was to come out of the silence they left. People from the banks of the Jordan crowded to hear him. His fame reached Jerusalem, and Sadducees and Pharisees, scribes and priests, publicans and sinners, went forth to listen, and be awed into a passing reverence and faith. West and east, south and north, the tidings spread, reached remote Nazareth, and woke great emotions in the home of the Carpenter there. He who had become, since Joseph

was not, the head and bread-winner of the little family, knew that his hour was come, and went forth, the son of Joseph, to return the Messiah of God.

Now, this New Prophet is full of the deepest and most varied significance for the history of Christ. He not only marks the moment of his emergence from obscurity, but is, as it were, its occasional cause. The only historical authority that does not recognize this relation is Josephus, whose silence as to Jesus is the most eloquent tribute of Jewish antiquity to the transcendent, and to it inexplicable, importance of our Christ. Our other authorities shew us Jesus coming, obscure, undistinguished, to John, mingling with the crowds that throng the banks of the Jordan ; but when the wave of excitement subsides, John has vanished, Jesus alone stands, the end for which the Baptist has lived, the fulfilment of his prophecy and completion of his mission.

The Baptist is one of the greatest of the minor characters in either the Hebrew or Christian Scriptures. His career is short, and his work transitional, but his influence is at once penetrative and permanent. His ministry exercised an immense power—made, while it lasted, Judea contrite and earnest, Galilee penitent and wistful; remained, when it had long ceased, a memory so moving, as to touch the courtier heart of Josephus with reverence and admiration. Each of our Gospels is a witness to his eminence. Love of him distinguished alike Jesus and the Jews. To Jesus he was the very greatest of the prophets.¹ His name was so potent as to subdue the arrogance, if it did not extort the respect, of the Pharisees;² so noble as to

¹ Matt. xi. 9-11.

² Ibid. iii. 7; John i. 19-25.

rouse and retain the devotion of the crowd.¹ So full was he of the inspiration of God, that he not only dared to be a prophet in an age of priestcraft and formalism, but even compelled it to listen to him.² So possessed was he of a lofty humility, that he retired before a greater, proudly confessing that he was, and had lived to be, superseded.³ He evoked from the Old Testament the spirit that inaugurated the New, and so became the meeting-point of both, a symbol of the dawn, which is at once the death of the night and the birth of the day. So the man and his mission must be studied if the Christ is to be understood.

There is no need to discuss here the story of John's birth. Enough to say, he sprang from an old priestly stock, both parents being of Aaronic descent. He was a child of age, and there is in age a simplicity that may make its home more sweetly childlike than the home of youth. His birthplace was a city in the hill country of Judæa, possibly Hebron, the old regal and priestly city of Judah. There a simple and sincere faith would live, utterly unlike the formal and official religion that reigned at Jerusalem. If the father may be interpreted through the son, we can say that Zacharias was no priest of the Sadducean type, apt at clothing secular ambitions in sacerdotal forms; no scribe too well skilled in tradition to be familiar with the spirit and the truth that lived in the ancient Scriptures. His son at least was no child of policy and tradition, but of prophecy and freedom. He was not trained in the schools of his people. One authority⁴ represents him as passing his youth in the desert, and his speech

¹ Mark xi. 30-32.

² Matt. iii. 5.

³ Ibid. iii. 11; John iii. 27-30.

⁴ Luke i. 80.

seems to breathe its atmosphere and reflect its images —the stones that mocked the culture of man, but illustrated the creative power of God; the viper-brood curled and concealed among the rocks; the olive-trees, sending their roots far into the dry and stony soil, without finding moisture enough to become fruitful. His bearing, too, and spirit are of the desert. He was scornful of society, independent of its companionship and comforts;¹ was not clad in soft raiment, or distinguished by supple and courtly grace; was no reed shaken by the wind, but a gnarled oak the wind could neither bend or break.² Yet his solitude was society: it enabled him to escape the Rabbis and find the Prophets. The priest by birth became a prophet by Divine nurture, so steeped in the thought and speech of the ancient seers as to seem, alike to the faith and imagination of his time, the greatest of them resurgent. He so speaks the language of Isaiah as to shew who had been the great companion of his solitude.³ His ideas of repentance, the kingdom, judgment, righteousness, were prophetic, not priestly; and the emphasis with which he declared himself a “Voice,” showed that in him the ancient *Nabi*, the speaker for God, had revived. And this prophetic nurture and character sets him in radical antithesis to the ascetic fraternities of his time. He is no Essene—can be as little relegated to an anchorite as to a Pharisaic order. He was no selfish lover of his own soul, too fearful of pollution to touch society, but a magnanimous reformer, great in his love alike of man and of righteousness. The Essene hated flesh, but John ate without scruple

¹ Luke vii. 33. ² Ibid. vii. 24, 25; Matt. xi. 7.

³ John i. 23. Cf. Matt. iii. 3; Mark i. 2, 3; Luke iii. 4-6.

the locust of the desert. The ascetic communities were great in ablutions, but John had only his baptism, an ablutionary rite but once administered, and without meaning, save as expressive of a moral change and prophetic of the baptism of Him who was to baptize with the Holy Ghost and with fire. He did not believe in regeneration by separation, in saving the soul by forsaking the world. That to him was but a deeper loss. He believed in a kingdom of heaven which was a kingdom on earth and of men, a society of God, to be realized in the homes they had formed and the cities they had built. And so he was too much the pupil of Divine freedom and discipline to be the child of any school, the spokesman of any sect. His faith was the fruit of inspiration as opposed to experience. Contact with hard human realities had not dulled his enthusiasm, or changed his belief in the practicability of the old theocratic ideals into a belief in the wisdom and omnipotence of expediency. His education made him a preacher who lived as he believed, possessed of the courage to summon men to a like faith and life.

Distance makes many things clear. The air of the desert was more favourable to penetrative spiritual vision than the atmosphere of the city. In the desert John came to understand the past of his people as his people did not, and through it their present needs, their present duties, and the possibilities of their future. He looked at the men of his age and their needs through his great beliefs, his exalted ideas, and the contrast of the ideal and the possible with the real and the actual made the student of the desert into the Baptist and Preacher. Had Israel realized the kingdom of heaven? Did the people of God embody

and fulfil his righteousness? Were they a society of brethren, dutiful, merciful, kind? Were they, by their lovely and honourable manhood, making the name of God loved and honoured? Were they making His faith so beautiful and glorious as to be a joy and attraction to the Gentiles? Nay; everywhere and in everything it was the reverse. Israel seemed farther than ever from realizing the visions that had inspired the exalted spirit of the later Isaiah; the sins that had so moved the soul of the earlier still lived, only in prouder and more magnified forms. The "new moons," the "Sabbaths," the "appointed feasts," were still celebrated, the "multitude of sacrifices," the "many prayers," the "incense," were still offered, but less than ever was the command obeyed, "Wash you, make you clean; put away the evil of your doings from before mine eyes; cease to do evil; learn to do well; seek judgment, relieve the oppressed, judge the fatherless, plead for the widow."¹ With the decay of prophecy had come the degeneracy of Israel. The priesthood was left free to develop the ritual to the injury of the religion, the scribe to create artificial sins and an artificial conscience, the passion for ceremonial purity which is so fatal to the nobler and more generous virtues. The Sadducee said scornfully, "The Pharisees will soon clean the face of the sun;" and in his scorn he expressed this truth, that there is no surer sign of a decayed ethical and religious sense than the endeavour to cleanse what is naturally pure. The universalism of the prophets had been quenched by the particularism of the priests; the humanity of Hebraism had been buried under the nationality of Judaism. The

¹ Isaiah i. 16, 17.

curse of perverted being was on Israel. The law which bound to the service of man was used to create division and isolation. Even within the nation the spirit of separatism reigned. Caste is but a sacerdotal translated into a social system, and is only possible where the accidents have been turned into the essential qualities or elements of religion. The Pharisee could not touch the publican and be clean ; the priest could not help the Samaritan and be holy. To be one of “the lost sheep of the house of Israel” was to be an outcast, and an outcast is worse than a heathen. Hillel might say, “Belong to the disciples of Aaron (the meek) ; love peace and seek after it ; love mankind and bring them to the law ;” but the people, with the fanaticism of the letter, without the enthusiasm of the spirit, believed in the divinity of custom, and obeyed it.

Now John emerges from his solitude, no Priest or Rabbi, but a Prophet, with a consciousness of authority so clear and intense as to disdain expression. There is, indeed, in the man a wonderful self-abnegation. He never speaks of his own claims, only delivers his destined message. He is but a “Voice ;” the word it utters alone deserves thought and demands faith. When the people—anxiously curious, prepared to believe almost anything as to the new preacher— inquire, “Who is he ? the Messias ? Elias ? the prophet like to Moses ?” he has but one answer, “I am not. What I am matters nothing ; what I say is matter enough.” But this silence as to himself is eloquent as to his greatness. The man who is, as it were, annihilated by his mission, is most magnified by it ; he becomes an organ of Deity, a voice of God, altogether silent as to his own claims, concerned only with God’s.

He who is so divinely possessed is insensible to the strength of the resistent forces, does his work by a kind of inspired necessity, and once it is done is content to die, or be forgotten—to decrease, that a greater may increase.

In this New Prophet, so divinely unconscious of himself, so divinely conscious of his mission, there revived the ancient conflict of his order against the ritualism of the Temple and the legalism of the Schools. He was a sort of personified revolt against the law, written and oral. The image and authority of Moses do not seem to exist for him ; but the prophets, with their scorn of legal pride and privilege, ceremonial purity and observances, with their faith in the reality of righteousness and retribution, are so real to him, that he appears the very incarnation of their spirit, the embodied voice of their God. Hence his message is moral, not political. His relation to the Roman cannot be directly determined ; his relation to the Jew is apparent enough. He does not think that Judaism is the religion of Jehovah, or that Israel needs only freedom to be perfect. He can hardly be named a patriotic Jew ; that is, if patriotism be fidelity to what his countrymen passionately revere. To him their national idea is abhorrent, and the attempts at realization but prove its evil. He thinks that people and rulers are alike guilty, that their supreme need is repentance, and the regeneration repentance alone can bring. The priest and the scribe had made the people of God the people of form and privilege ; the prophet appears, that he may command the people of form and privilege to become the people of God. National was possible only through individual regeneration. The

mass could be made holy only by the units becoming holy. And the change must be immediate. The God who had borne so long with their evil would bear no longer. The kingdom of heaven was at hand ; its dawn stood tip-toe on the mountain top. And the King was a Judge, coming to do his own will, not the will of the Jews. What He needed was a prepared people ; what He would find was a brood of vipers. To Him purity of blood was nothing, purity of heart alone was good. He was coming, fan in hand, to divide the chaff from the wheat, to gather the one into his garner, to burn up the other with unquenchable fire.

John's spirit was thus essentially ethical, and his attitude one of essential antagonism to the unethical spirit of Judaism. The people, so far from realizing, had corrupted the theocratic ideal, and had, in depraving it, depraved themselves. Hence his preaching had in its earliest form a twofold character, a minatory and a hortatory, threatened with punishment, and exhorted to repentance. "The axe was laid to the root of the tree, and the tree must either become fruitful, or be hewn down."¹ But his general principles received most particular and direct application. To the Sadducees and Pharisees, the priests and teachers of the people, responsible in the most eminent degree for the worship and faith, manners and laws, of the nation, his speech was plain and severe. They were a "generation of vipers," seeking his baptism in the hope of escaping "the wrath to come." They were foolishly proud of their Abrahamic descent, but were warned not to trust it. God was able, out of the dry

¹ Luke iii. 7-9; Matt. iii. 10.

stones of the desert, "to raise up children unto Abraham."¹ The advice was unsought, and the warning was unheeded. But the people were more tractable than their priests and rabbis. They asked the stern preacher, "What shall we do?"² and the answer so needed by a broken and divided nation was, "He that hath two coats, let him impart to him that hath none: and he that hath meat, let him do likewise." To the publicans, who answered exclusion by extortion, he said, "Exact no more than what is due;" to the soldiers, "Do violence to no man; accuse none falsely, and be content with your pay." These were words that became a prophet—echoes of those spoken long before. "Is not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke? Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? when thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh?"³

But John was not satisfied with a preaching that was simply minatory and hortatory: he determined to institute a society of the penitent and reformed. It was but according to Oriental ideas that entrance into the society should be signified by a symbol. Hence the command to repent was supplemented by the command to be baptized. If in his preaching he far transcended Judaism, in his baptism he proved himself a true child of Judæa, a believer in the Divine worth and significance of symbols. The symbol must be interpreted by the circle of ideas in which he moved and

¹ Matt. iii. 7-9.

² Luke iii. 10-14.

³ Isaiah lviii. 6, 7.

which he variously expressed. Its suggestive cause is as hard to determine as it is unimportant. The rite may have formal affinities with the ablutions of the Essenes or the ablutions of proselytes, but it has a material significance of his own. John placed it in a relation with confession of sin and repentance that made it the symbol of certain spiritual realities—evil recognized and repudiated, good perceived and chosen. In this connection its use may have been suggested by such words as, “Wash you, make you clean;”¹ or, “In that day there shall be a fountain opened to the house of David and to the inhabitants of Jerusalem for sin and for uncleanness.”² But his baptism was the symbol of another and no less significant fact : the baptized were not simply the penitent, but the expectant, men consecrated to a great hope. They formed a community that had renounced with their sins the older Judaism, with its civil kingdom and political Messiah, and stood expectant, waiting the coming of Him who was to baptize with the Holy Ghost and with fire. Under this aspect his baptism had affinities with events and customs dear to the Hebrew. When Moses descended from the mount to sanctify the people, he made them “wash their clothes.”³ When the Gentile became a Jew he was purified by water. What is to us a sensuous symbol was to him a translucent form of an eternal truth. What he always loved he loved most of all when it had a national significance, expressed some truth as to the relation of the people and their God. And so John was but true to the best genius of his people when he made his baptism represent, not simply an individual change, but a social fact

¹ Isaiah i. 16.

² Zech. xiii. 1.

³ Exod. xix. 10-14.

--entrance into a society prepared for the kingdom which was at hand. The "baptism unto repentance" was also a baptism unto hope: as the first, it was the sign of a renounced past; as the second, it was the symbol of a new future.¹

The Baptist's idea of this new future was embodied in the phrase "the kingdom of heaven." This kingdom he interpreted in the prophetic sense as the realized reign of the righteous God. It was because his conception of the kingdom was so ethical that his condemnation of unethical Judaism was so vehement and unsparing. He believed that a Divine society could be constituted only by men who were penetrated and possessed by the Divine. So his cry to his evil generation was, "Confess your sins, repent, be baptized; and, so prepared, await the coming of the day whose dawn we see." But the kingdom implied a king. The prophets when they dreamed of the golden age dreamed of it as instituted by a Divine Prince, a Messiah. In the Messiah the hopes of Hebraism culminated; for Him it had lived, without Him its faith had died. In the days of a wicked tyranny, men could not have believed in the eternal righteousness unless they had at the same time believed in a day of victory and retribution. To the prophet the present might be man's, but the future was God's; in it He would see that right reigned and good triumphed. The Messiah personified to the prophetic spirit the Divine judgment against wrong and vindication of right; He was to live to do the will of God, and cause it to be done. The ideas of the king and the kingdom, thus insepar-

¹ In the interpretation of John's baptism the words of Josephus (*Antiq.* bk. xviii. c. v. § 2) are of great importance.

ably blended in prophecy, appeared as indissolubly connected in the mind of John. He could indifferently say, "The kingdom of heaven is at hand;" and, "After me cometh one mightier than I."¹ He loved, indeed, to contrast his own meanness and the King's greatness. He was not worthy to bear his sandals, to loose his shoe's latchet. He was but the friend of the Bridegroom : the Bridegroom was to come. He only baptized with water, the mighty One who was coming would "baptize with the Holy Ghost and with fire." He was but a preacher, only a "Voice." He whose foot was on the threshold was a Divider, wielding a winnowing fan. He himself could but urge men to flee from wrath and seek life ; but the King, at once a Saviour and Judge, was able "to gather the wheat into his garner, to burn the chaff with unquenchable fire."² The preaching of John was thus essentially concerned with the coming of a Person : the King made the kingdom. Without Him it could not be : with Him it was a necessity. In his prophetic word ancient prophecy lived again, and waited to welcome Him who was to fulfil its hopes and realize its truths.

The Great Prophet did not prophesy in vain. He moved Israel as Israel had not been moved for centuries. New hopes, new fears, awoke in Judæa. The people became conscious of sin, conscious of their failure to be the people of God. The voice from the banks of the Jordan awed the heart of Jerusalem, and stilled the conflicts of priests and scribes. For one splendid moment the nation awoke to the meaning of its singular and sublime faith, forgot its struggles

¹ Matt. iii. 2; Mark i. 7.

² Matt. iii. 11-12; Luke iii. 16, 17; John i. 27, iii. 29.

against the eagles and images of Cæsar in its consciousness of the reign and righteousness of God. Crowds from the cities and villages, from Judæa and Galilee, Peræa and the land east of the Jordan, Pharisees and Sadducees, priests and Levites, scribes and elders of the people, publicans and proselytes, warriors from the Roman and Herodian armies, came to hear the Prophet, to confess their old sins, and be baptized into his new life. And with a band from distant Nazareth came one who had hitherto been known as Jesus the carpenter, who was henceforth to be known as Jesus the Christ. How He was touched by the multitude, by the preacher, by the sense of sin that had seized the people, by the hope that was expressed in the baptism, we do not know. We only know that here He becomes conscious that his hour had come, that his happy obscurity must end, his mission of sorrow and glory, death and life, begin. What was certain to Himself was no less evident to John. Apparently they had never met before; but to two such spirits, to meet once at such a time and place was enough. Outwardly the two were most unlike. The son of the priest was in all things singular, in home, in dress, in food, in speech, a man of weird aspect, of spirit that disdained the common ways and life of man. The Child of the carpenter was, if not undistinguished, inconspicuous, familiar with society, the city, the home and his duties to it, the weariness and the tameness of common earth and common day. Yet the accidents of their respective aspects could not hide the Prophet and the King from each other. Spirit answered to spirit, and in the answer the revelation came. The hour of recognition might be brief, but it

was in its meaning and issues eternal. Months after, John in Machaerus, a prisoner, living by the grace of a lustful tyrant, at the mercy of a cruel and vengeful woman, compared his ideal and hope of the King with the gentle and peaceful Teacher who lived so humbly in Galilee; and clinging to his earlier faith as diviner than the Divine reality, fearing that his inspiration had been but illusion, he sent to ask, "Art thou he that should come, or do we look for another?"¹ About the same time the scene on the banks of the Jordan rose before the imagination of Jesus, the curious crowds streaming out to see and hear the prophet, the reeds by the river side bending before the wind, the great prophet unbent, inflexible, speaking the word God gave him; and as He compared the man and his work, He declared him the greatest of prophets,² the one who not only prophesied the coming of the King, but had proclaimed Him come. The contrast is significant. Jesus did not altogether fulfil John's ideal, but the very degree in which our Christ differed from his King makes his recognition the more prophetic, less the fruit of design, more the child of inspiration. What the Baptist in that hour discovered and declared the experience of eighteen centuries has but confirmed.

The recognition over, the baptism ended, Jesus retired to the wilderness, full of the great consciousness that involved his conflict with the devil; but John remained by the Jordan, to fulfil his now almost completed mission. The meeting with Jesus seems to have worked a great change in the mind and speech of the Baptist. His preaching appears to have become less predictive and more declarative—less prophetic of Him

¹ Matt. xi. 2, 3; Luke vii. 19, 20.

² Matt. xi. 7, 14; Luke vii. 24-29.

who was to come, and more indicative of Him who had. So much at least seems to be involved in the deputation from Jerusalem.¹ They do not go, like those mentioned in the older narratives,² to his baptism, but to ask, "Art thou the Christ? Elias? that prophet?" The problem has now changed—is not, What mean his confession, repentance, baptism? but, Who is he? What means his saying about the Christ who is come? Men are eager, not to shew their penitence and share his hope, but to possess his knowledge and discover his Messiah. And within this change there is another, still more significant. His preaching has become sweeter in tone, softer in spirit, materially unlike what it had been. He does not now speak of the unsparing Judge, axe or fan in hand, hewing down the fruitless trees, burning the vacant chaff; but of "the Lamb of God," devoted to meek silence and sacrifice. He does not threaten the multitudes with an avenger of sin, but points to One "who bears the sin of the world." The Synoptists shew the Baptist before he saw Christ and when he first saw Him; but the Fourth Gospel shews him after he had known Christ, changed into a meeker, sweeter, nobler man, softer in speech and in spirit, with a diviner notion of the Messiah, a more hopeful and helpful word for man. And so, when the Christ returned victorious from the conflict, the preacher beside the Jordan hailed Him, not as He of the winnowing fan, but as "the Lamb of God," and turned the eyes of the crowds his voice still held together to One who stood among them, who had come to declare the Father and bear the sin of man. And the new faith mellowed the great preacher, made him feel that his work was

¹ John i. 19-24.

² Matt. iii. 7.

done, that it was a glory to be so superseded and eclipsed, and so enabled him to make his last his most beautiful words : “Ye yourselves bear me witness, that I said, I am not the Christ, but that I am sent before him. He that hath the bride is the bridegroom : but the friend of the bridegroom, who standeth and heareth him, rejoiceth greatly because of the bridegroom’s voice : this my joy therefore is fulfilled. He must increase, but I must decrease.”¹

A. M. FAIRBAIRN.

SOME LEADING IDEAS IN THE THEOLOGY OF ST. PAUL.

“FAITH in Christ” would be allowed by every one to be the central point in the teaching of St. Paul. But there is reason to fear that these words are often very superficially understood.

The name “Christ” is so familiar to us that we are apt to think of it almost as a proper name, and to forget its weighty significance and the long chain of associations with which it was bound up. When St. Paul used the word, he used it as something much more than a proper name. For him it had the most profound and intense meaning. The moment when he became convinced that the title could be rightly applied to Him whom by the act of applying it he took for his Lord and Master was the turning-point of his life.

Let us try to place ourselves in thought at the time when St. Paul left the gates of Jerusalem with a commission from the high priest to apprehend and bring

¹ John iii. 28-30.

back in chains all the members that he could find of that obscure and persecuted sect which was afterwards to bear the name of Christians. He was a young man, but with none of the usual carelessness and indifference of youth to serious things. On the contrary, he was fired with the most intense religious zeal. He prized to the utmost the privilege that he possessed as one of the Chosen People. He had a sincere reverence for the law in which he had been brought up. He had spent upon it the most diligent study. He had sought the best master that could be obtained. He had sat at the feet of Gamaliel, and had learnt all that that wisest of the rabbis had to teach. Nor did he merely accept the law as his own personal rule of life. He was an ardent patriot, and shared deeply in the hopes of his nation. Like the rest of his countrymen, he felt the galling yoke of Rome, and longed for the time when Israel should rise like one man and hurl back the hated foreigner to the sea. Some vague expectation he may have had that the Great Deliverer foretold by the prophets would come in his day, and restore the people to more than their old height of greatness and power. In his youthful enthusiasm he looked forward to the time when Jerusalem should be again the city of the Great King, and all nations should flow unto it.

It was precisely this which horrified him so much in the sect that he was at that moment engaged in persecuting. They too professed to believe in a Messiah. Nay, they asserted that the Messiah had already appeared. But instead of leading his people to victory, instead of expelling the Roman oppressor and restoring the Davidic kingdom, He had perished igno-

miniously by the death that was usually reserved for malefactors, traitors, and slaves. The mere idea that such an one could possibly be the promised Messiah gave a shock to every principle and every prejudice that birth and education had planted in the young zealot's heart.

Still, it would have been a mistake to think that he was satisfied with his present position. There were some things that caused him serious difficulty. The law held up before him an ideal of righteousness : "The man that doeth these things shall live by them." The strict fulfilment of the commandments of the law was the only way to escape the just judgment of God. But was it possible to fulfil the Divine commands ? Could any one really keep the law—that law of which it was said that whosoever should keep the whole of it and yet offend in one point, he should be guilty of all ? St. Paul felt that he could not do this. He had tried, and tried in vain. He was conscious that, do the very best he could, he yet should not be able to put in any plea of innocence before God. Much, then, as he was attached to the law, he felt that it was, after all, a hopeless kind of service. It had not brought, and could not bring, him any real peace of mind.

There was also something disquieting in the opinions of the persecuted Christians. They, too, seemed to give men courage and constancy. No fault could be found with the holders of those humiliating tenets except the humiliating tenets themselves. And yet even in these there was one point at least that was strange and doubtful. Every one knew that the Founder of the sect had died. He had died a shameful death. But his disciples asserted a startling fact—that, after

He had been laid in the grave. He had risen from it. A stone had been laid at the mouth of the grave, but it had been found rolled away, and He, whom the Jews had left for dead, had afterwards appeared, not once or twice, but many times, to his disciples ; and He had promised that as they had seen Him go, so also should they see Him return.

What if all this should be true ? If it were true, then such a strange supernatural intervention must be enough to shew that He for whom it was wrought was indeed something more than man. In spite of the manner of his death, his disciples could not be altogether wrong when they claimed that He was the Messiah. Either the fact of the alleged resurrection was not true, or else the whole of his own ideas must undergo a change.

It was while revolving some such thoughts as these that the future Apostle drew near to Damascus. But suddenly his course was arrested. A light flashed across his path ; and as he fell terror-stricken from his horse a voice sounded in his ear, "I am Jesus, whom thou persecutest."

It *was* true then. Jesus of Nazareth *was* risen. He *was*, after all, really the Messiah in whom all the hopes of Israel were to centre.

Naturally it was not to be expected that St. Paul should be able to reconcile to himself this tremendous discovery all at once. He must needs retire, as he himself tells us that he did, into the deserts of Arabia, and there wrestle with the throng of thick-coming thoughts which he was afterwards to weave into a coherent theological system.

The main points in that system were four. First,

Jesus was the Messiah. Secondly, the proof of his Messiahship was in the Resurrection. Thirdly, his death upon the cross could not be merely a death of shame, it must have some further and deeper significance as well. Fourthly, faith in Jesus as the Messiah must be the starting-point for the believer.

In the light of these fundamental ideas the Apostle—for now he may be called by that name—found by degrees most of his old difficulties resolved. His misgivings in regard to the law were verified. He became convinced that it was really insufficient to give salvation. It could condemn sin, and, by condemning it, increase its sinfulness; but that was all. It entirely failed to help men to attain that righteousness which its own standard required.

This, then, was the real object and significance of the Messiah's coming. Righteousness had been always recognized as the necessary condition of the Messianic reign. In this the Jewish as well as the Christian literature adhered strictly to the outline drawn in the prophetic books.

The Messiah, therefore, had come to do just what the law had failed in doing—to superinduce upon men a state of righteousness. If man had succeeded in attaining to righteousness by his own unaided efforts and in obedience simply to the law, then this righteousness would have been spontaneous. It would have been the result of his own labour. It would have been human in every sense.

But the righteousness which the Messiah brought was not derived from human efforts. Like the whole of the Messianic scheme, it proceeded directly from God. And therefore the Apostle speaks of it always

as a righteousness "of God"—a righteousness that is, of which God is *the Author*. The gospel is a revelation of this righteousness to men.

But how is the state of righteousness brought about in them? What was it that the gospel, or message proclaiming the Messianic kingdom, offered which the law could not offer?

There was a twofold answer to this question. The advent of the Messiah had altered both the relation of God to man and the relation of man to God.

It had altered, first, the relation of God to man. Here the Apostle found the profound significance of that act which in his pre-Christian stage had been the great stumbling-block in his way—the death of the Messiah. It had seemed to him impossible that the Messiah should die such a death; but now he came to see that this very death was, not only in accordance with prophecy, but was really the cardinal point in the Messianic scheme of salvation.

Under the old Jewish law the only way in which a condition of righteousness could be obtained, except by the strict literal fulfilment of the legal precepts, was by the offering of sacrifice. Particular offences might be expiated—or at least the forgiveness of God might be sought for them—by particular offerings. As the Jewish history had gone on the doctrine of sacrifice had been deepened. The prophets had taught that the mere act of sacrifice was unavailing without sincere repentance and contrition on the part of the worshipper. Still the offering of sacrifice continued to be enjoined, and the two ideas of sacrifice and of expiation were bound up together.

Was it not possible, then, to regard the death of the

Messiah as one great act of sacrifice, and one great expiation? Was there not something permanent—was there not some dimly foreshadowed meaning in this rite of sacrifice, which was not confined to the Chosen People, but diffused, as it were, by some divine instinct over the whole of the ancient world? Yes, we may suppose the Apostle arguing, there *was* something permanent in it; it *had* a most profound meaning. The death of Christ, the Messiah, was an expiation of sins. He *was* the Paschal Lamb whose sacrifice made the destroying angel turn away his sword. His death *did* act as a propitiation (*iλαστήριον*), in view of which God became more ready to pardon sin, and admit to the condition of righteousness which the Messianic reign implied.

Let me for a moment ask for a suspense of the judgment and criticism which this statement may seem to provoke, and go on further with our exposition.

The death of Christ operated a change objectively on the relations of God to man. But how was that change to become subjective? How was it to be answered by a change in the relation of man to God? The Messiah had died, but how did this affect the members of the Messiah's kingdom? The means by which it was brought home to them was that act of the mind by which the believer at first claimed and obtained his membership in that kingdom—the act of faith. Faith is the bond of allegiance which unites the Messiah to his people. It is something like the old feudal loyalty transferred into the spiritual sphere. It is the readiness to spend and be spent—an intense, enthusiastic, self-annihilating devotion. It began, of course, in the first disciples, with the intellectual con-

viction of the true Messiahship of Jesus. But this first intellectual step gave way to an inrush of moral emotion. Every feeling that could possibly be felt by the members of a perfect ideal kingdom for the perfect ideal King did but grow out of this. Love, veneration, implicit trust and firm fidelity, passive obedience and active energetic service, all these had their root in faith.

Faith is thus the key which unlocks the door of the Messianic kingdom, and which therefore admits the believer at once into a sphere of forgiveness and reconciliation with God. The true member of the Messianic kingdom is righteous by the very fact of his membership. He does not need to work out painfully a righteousness of his own, but a righteousness is made for him. It is the gift of God through Christ. As Christ by his death removed the weight of the Divine anger and determined the character of his own kingdom as one upon which God could look propitiously, without any shadow of displeasure, but with the full and free outpouring of his grace and favour, so now the believer by obtaining a share in that kingdom obtains a share in its blessings--no longer stands under sentence of condemnation, but enters upon that state of tranquillity and peace which the favour of God brings with it in its train.

The vain and fruitless efforts which were made under the law thus received their accomplishment, but in another way. By the way of legal obedience it was found impossible to attain to righteousness. But by the way of faith--by the loyal adhesion to Jesus as the Messiah--the believer at once entered into a state of things in which he was accounted righteous before

God. His faith was *imputed to him for righteousness*. The standard by which he was judged was no longer the extent of his legal obedience, which must be at the best imperfect, but rather the degree and strength of his devotion to Christ, as in itself the surest guarantee for righteous action of which human nature is capable.

For the righteousness which comes by faith is no merely legal fiction. Faith, or the devotion of the soul to Christ, is not in itself righteousness, but it is the strongest motive and impulse to righteousness that could possibly be found. It is at least a proof, even in its earliest stages, that he who has it is in the right way, that he is not deceived by any blind self-confidence, but that he has allied to himself the strongest moral force that has ever been devised.

And what makes this force still more efficacious, is that it is capable of almost unlimited development. Here is opened out to us another side of the Apostle's teaching. Faith is of the nature of an attachment. Love enters into it very largely, but love includes the desire to become like that which is loved. When mingled, as it must be in the Christian, with reverent admiration, it involves a tender submissive approach, such as that of the woman who said within herself, "If I may but touch the hem of his garment I shall be whole." Such is the faith—the loving faith—of the Christian. It draws near, if it may touch the hem of Christ's garment. As time goes on it grows more and more in closeness and intimacy; it becomes such that St. Paul describes it by a stronger name still: he calls it a union or fellowship with Christ.

Strictly speaking, the use of the words, "union," "oneness," is a metaphor. The limits of personality are

rigidly defined. They are the most fundamental part of consciousness, and no impressions from without, however close and penetrating, can really infringe upon them. Still there is but little of hyperbole in the Apostle's language. It would hardly seem as if any other words could adequately express his meaning, which is that of the closest possible influence that spirit can exercise upon spirit. The Christian and his Lord are one. Even the less advanced Christian is potentially what the advanced and experienced Christian is more or less actually.

This oneness, then, of the Christian with Christ, becomes the base of a new series of ideas. The Christian "lives and moves and has his being" in Christ. The Spirit of Christ dwells in the Christian, animates his actions, encourages his hopes, ratifies his consciousness of reconciliation with God, joins in his prayers.

The influence of the Spirit of Christ upon the soul becomes a new principle side by side with the human personality. It is the guarantee of all true life—ethical, spiritual, and even physical. For through his relation to Christ the Christian is carried out of the sphere of the perishable, and is made one with that which is immortal and eternal. The seeds of evil and corruption are implanted in the body. It is the impulses of the body which give rise to sin. When, therefore, the Christian has got free from these, as he has through union with Christ, he is separated from that by virtue of which he was a prey to death; he is brought into contact with that which is both itself ever-living and the true source of life. "If Christ be in you, the body is dead because of sin; but the Spirit is life because of righteousness. But if the Spirit of him that raised up

Jesus from the dead dwell in you, he that raised up Jesus from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you." The three ideas of moral life—the essence of which is righteousness; of spiritual life—the essence of which is communion with Christ and God; of physical life—the life of the body—which is the result of these other two—are inextricably mixed and blended in the thought of St. Paul. He treats them all at once, as if each implied the other, and as if they had all one common origin, though at the same time he distributes his language somewhat according to its particular appropriateness to the subject of which he happens to be treating. The faith and love of the Christian rise to union with Christ. That union touches every part of the Christian's career, just as it touches every part of the saving work of Christ. The two stand over against and correspond to each other. In the strength of his faith and love for Christ the Christian is gradually enabled to suppress the solicitations of sense, so that they cease to annoy him. That is to die, or be crucified with Christ, to mortify the members that are in the flesh. In the strength of his faith and love for Christ the Christian comes to set his affections on things above; that is, to rise with Christ. And this present resurrection with Christ is the earnest of a future resurrection in which the body also will share.

In this way St. Paul makes provision for the whole of the Christian's career. The initial part of the process is what is commonly called justification. The continuation and completion of it is what is commonly called sanctification.

The great step in the first is the admission of the

Christian into the Messianic kingdom, and his consequent introduction into a state of things the essential character of which is righteousness and peace, instead of guilt and punishment. The great step in the second is the mystical union or communion with Christ, through which the purifying and vivifying influences of the Spirit of Christ Himself are communicated to the believer.

The connecting link between the two halves of the process is faith. It is faith by virtue of which the Christian is admitted into the Messianic kingdom, and becomes partaker of its immunities. Faith in the Messiah is the necessary condition of acceptance by the Messiah; and direct acceptance by the Messiah alone can exempt from the dominion and obligation of the law.

But, on the other hand, it is this very same faculty, faith, the ardent and sincere devotion to the Head of the Messianic kingdom, which, by the relation of intimacy that it establishes between the subject and the King, opens out to that subject the fulness of the Messianic blessings. Faith in Christ is the root, of which the life in Christ is the perfected blossom and flower: it is the same feeling and faculty in another and more developed form.

It will be observed, too, that the Christian sacraments have each their place in connection with these two great divisions of the process of salvation. Baptism marks the commencement of the Christian's career, the step by which he is admitted into the kingdom of the Messiah. It is under the New Covenant what circumcision was under the Old, the *seal* of the righteousness which is by faith, the formal act and deed.

of ratification by which the Messianic or Christian privileges are secured to the believer, by which the state of righteousness is thrown open to him, and the state of sin with its load of past offences, typically and symbolically, washed away.

The Holy Communion bears the same relation to the renewal of the Christian's life through union with Christ. It is itself a typical and symbolical expression of that union ; and, like all solemn and serious expression, it helps to strengthen the feelings which it expresses. Union with Christ is a spiritual thing, the closest influence of spirit upon spirit, that has its root in faith, and is itself a development of faith. And the rite by which this union is celebrated is an embodiment in material form of an act which is purely spiritual. It begins and ends in faith. Faith is the one great factor running through it all.

Men, as individuals, come and go ; but the kingdom of heaven endures. It has a life beyond that of the individual, and its development is more continuous and unbroken. The establishment of the Messiah's kingdom upon earth is as yet incipient and imperfect. Nature and man alike are progressing towards a far more glorious consummation. At present, the whole creation groaneth and travaileth in pain. The Messiah has come to it, but has been removed from it ; and when He comes to it again, the whole inferior creation, animate and inanimate, will join in the glory of his appearing. The members of the Messianic kingdom, who, by virtue of their relation to the Messiah, are in a special sense *sons* of God, will enter upon the full privileges of their adoption. Their very mortal bodies will be transfigured, and the Messiah will be

among them as the first-born amongst many brethren. There can be no doubt that St. Paul expected the second coming of the Lord to take place speedily, in his own generation, if not in his own lifetime. The two parts of the Messiah's coming were to him the necessary complement of each other. The second appearing in glory was only the fitting counterpart and compensation for the first appearing in humiliation. The Jews were not prepared for the humiliating side of the Messiah's appearance. They looked only for the glorious side. And though the Apostle was fully reconciled to the first, he did not lose his hold upon the second. They were only separated in his mind by the teaching of experience. He, like the rest of the apostles, bore out the saying of their Lord, that the true day and hour of his appearing should not be known.

With this eschatology, or doctrine respecting the last things, the circle of the Apostle's teaching is closed. An attempt has been made, as far as possible, to see it with the eyes of the Apostle himself, to follow the train of thought by which it was arrived at, and to see the relation of the different parts of his system to each other in his own mind. The question will perhaps naturally be asked whether too much prominence is not thus given to the particular form of the Jewish Messianic expectations—a form which, though containing in itself a large permanent element, was not itself permanent, but was rather the transitory historical clothing of an idea to which we are accustomed to give a different expression.

However this may be, there can be no doubt that the Messianic idea, as it was current among the Jews,

held a large place in the mind of St. Paul. The ideas that he had imbibed before his conversion remained with him after it, and Jewish became the parent of Christian theology.

But, apart from this, there is reason to think that, if the lineage and relations of the leading terms in this theology had been more considered, it would have saved many mistakes and much superficial and inadequate reasoning.

For instance, does it not tend greatly to deepen our conception of justification by faith and the doctrine of imputed righteousness when we see it in its place in the Apostle's system? Objection has been made to this very doctrine. The idea of imputation has been denounced as immoral. Righteousness, it is said, cannot be imputed. A man is righteous, or he is not righteous. He cannot be considered or accounted righteous unless he is so really.

If such were the stern alternative, what would become of the human race? It is indeed quite true that, when it is stated in a dry scholastic form, the doctrine of imputed righteousness is open to objection. But how far removed is the theology of St. Paul from a dry and lifeless scholasticism! On the contrary, it is instinct with the most burning enthusiastic life. The faith by virtue of which righteousness is imputed is no hard intellectual abstraction. It is a personal devotion to a personal Messiah, in which all the seeds of the finest and highest Christian morality lie enshrined. It was never intended that such faith should be a substitute for virtuous conduct. Its purpose was much rather to substitute a living and real virtue for one that was merely cold and mechanical—the virtue of the saint

for the virtue of the Pharisee. And if, when all is done, there is still need for imputed righteousness, what is this but the necessary condition of human frailty? What man among us could hope to stand in his own self guiltless before God? The doctrine that deifies humanity, and that talks much of human perfectibility, is one of the very shallowest that ever was invented. If man is to approach nearer to perfection, it is not by a self-complacent survey of his own achievements, but by seeing and lamenting his sinfulness, and by serious efforts to amend.

Nor can that other step be regarded as unreasonable. If God *is* willing to pardon the offences and shortcoming of men—to treat as righteous those who are not in themselves really righteous—is it not to be expected that this favour should be extended specially to those who have entered with ardour into the service of his Son? That ardour is in itself the surest guarantee that they will do the best that in them lies. And so far from the relation of the believer to his Lord being taken *in lieu* of a holy life, it is treated by St. Paul as the constant motive to it, the ever present spur and stimulus which will not let the Christian forget who he is and to what he is called.

Thus one of the two main difficulties in the Pauline theology would seem to be sufficiently answered. The other has been hinted at but not as yet discussed, the doctrine of the vicarious atonement. Yet does not this too receive a light from the consideration of its historical antecedents and the ideas to which it is related? There can be little doubt that St. Paul does regard the death of Christ as sacrificial, and sacrificial in the sense of being expiatory or at least propitiatory. It had not

merely the effect of awakening human affection by a transcendent act of love and sufferings voluntarily endured, but it also had a determining influence upon the Divine Will. It did in some way serve to render God propitious towards man. This side of it is not to be ignored or explained away. But two things are to be borne in mind. First, that the sacrifice of Christ upon the cross does not stand alone. It is not an isolated act, but is rather the culminating act in a long series. The idea of sacrifice is almost as old as the human race. It goes back beyond the existence of written records, and is diffused over nations of the most diverse origin. Wide-spread and deeply-rooted ideas like this are not to be despised. There is something more in them than appears upon the surface. They are part of the vast Divine plan which is unfolded by little and little in the government of the world. One advantage of the theory of evolution as applied to the history of religions is that it brings out this profound unity in the whole God-appointed system of things. It takes perhaps ages to reveal the true final cause or goal of a prolonged series of events; but in the end that goal is revealed, and then at once the antecedent steps that led up to it are illuminated as they had never been before.

Secondly, it must be remembered that we look at these things not from above but from below. We see only the under side of them. We speak, as St. Paul spoke, of a "sacrifice propitiatory" to God. But what do we know of the why, or the how, of these tremendous ideas? If there is any field where shallow and flippant curiosity is out of place, it is here. What are we, that we should undertake to define the relations that exist within the incomprehensible sphere of the

Godhead? Our language is anthropomorphic. We use human metaphors to express ideas which we feel far transcend them. Such language must be inadequate and mixed to a certain extent with error. There are certain things which are partly before and partly behind the veil. We must take what we see, and leave what is unseen.

The root idea of the redeeming death of Christ is one that must not at any price be let slip. It is one of the great factors in the religious life. The obvious difficulties connected with it have led some amiable and good men to try to explain it away. But this cannot be done without serious detriment to religion. Explain away the redeeming death of Christ, and the work of salvation becomes a subjective process. It is wrought out by the man himself. It begins, and ends, with him. He, and not Christ, is the centre of the Christian scheme. Salvation is a matter of human effort, and no longer the free gift of God. On the other hand, *For us and not by us* is the watchword of St. Paul. *For us and not by us* is the key to a truly chastened and humble Christian temper.

Just as I am, without one plea,
But that thy blood was shed for me.

There is the true motive power of Christianity. History would prove it if theology did not, for the consciousness of it has been strongest in the greatest and most creative religious minds.

It is this which constitutes the strength of the theology of St. Paul. He has cast the anchor of his faith outside himself. He himself will boast of nothing. He himself can do nothing, but he can do all things through Christ that strengtheneth him. Thus the great paradox

is solved. In the moment of his deepest humiliation, when the "stake" (or "thorn," as it is called in our Version) is driven far into his quivering flesh, when he feels helpless and all but hopeless, he casts himself unreservedly upon Christ. And he receives an answer: "My grace is sufficient for thee, for my strength is made perfect in weakness. Therefore," he adds, "I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake: for when I am weak then am I strong." His spirit is at once exalted and humble. The most commanding energy does not make him proud. The most unconquerable fortitude does not make him hard. Though he had "laboured more than they all," he yet counts himself less than the least. He knows how to be abased as well as how to abound.

St. Paul is himself the best commentary upon his own theology. His life was inspired by his theology, and his theology is the reflection of his life. It is no scholastic system, worked out in the cold atmosphere of the study. It is the fruit of an intense religious experience, the victorious result of prolonged inward conflict. We seem to trace at almost every step in it how the old has been fused into the new. But the fusion is complete. Unseen forces have been at work upon it. Never was there a soul that might so truly be said to be "baptized with the Holy Ghost and with fire."

W. SANDAY.

*SHORT PAPERS UPON THE PROPHET
JEREMIAH.*NO. 4.—JEREMIAH'S LABOURS UP TO THE FOURTH YEAR
OF JEHOIAKIM.

IN our last paper we had reached the beginning of the evil reign of Jehoiakim. The thirty-one years of prosperity which the Jews had enjoyed under Josiah had come to an end. They had been intended for a great purpose, for they gave the nation its final opportunity of repentance. And this opportunity lasted for a whole generation. Those who were children when Josiah mounted the throne formed the body of the nation — its middle-aged men and women — when he died. And they had grown up with everything in their favour. They had an able, good, and pious king; wise and religious statesmen, like Shaphan and Maaseiah; a holy high priest in Hilkiah; and many prophets, such as Urijah, and Huldah the wife of Shallum, and above all, Jeremiah. But these prosperous times did not last for ever. The history of the downfall of Judah seems intended clearly to teach us that men's characters are formed during ordinary, quiet, and even prosperous, times. Then comes trouble, to prove the nature of the work which has been going on. So it was in Josiah's days that the Jews made their choice; and then Jehoiakim came to winnow them, and make the good better and more decided in their goodness, and to make the bad and evil more openly and confessedly bad.

There is danger of our forgetting this, because tranquil times make so little show in history. We chron-

icle wars, pestilences, famines, and crimes. Mercifully these are but the exceptions, and men spend most of their lives in a routine too commonplace to merit the notice of the annalist. In the Bible, Nebuchadnezzar seems to follow immediately upon Sennacherib. Really there was more than a century between them ; and it was during this uneventful century that Judah made herself unworthy of the Divine favour. It was because the Jews had become an immoral people, and the bands of society had been loosened during its era of prosperity, that when the hosts of Babylon appeared, the nation had neither strength for resistance, nor counsel and statesmanship for right and safe guidance.

Still the efforts of Josiah and Jeremiah had raised up a large number of pious men ; and, though the nation for a time fell, yet these men, the elect of the people, were so good and noble that, after undergoing a process of still further refinement in exile, they were able to reconstitute the Jewish nation upon a far higher platform of intellectual and religious life than it had ever attained to before. No nation has a more glorious episode in its history than that of the Jews under the Maccabees. No nation but the Jews could have produced from its peasants men fit to record and perpetuate our Lord's teaching. Though there is much frivolity mixed up with the teaching of the Talmud, it bears emphatic testimony to the fitness of the Jew for the office for which these long centuries had trained him—that, I mean, of conveying a spiritual religion to the world.

And this refining process began when Jehoiakim ascended the throne. Early in his reign Jeremiah preached the remarkable sermon described in my last

paper. It only hardened the king's mind; and soon punishment came. In the thirty-second month of Jehoiakim, called by Jeremiah (Chap. xxv. 1) his fourth year, counting by the dates, but in the beginning of the Book of Daniel his third year, because the actual time was less than three full years, Nebuchadnezzar appeared at Jerusalem, carried Daniel and other princes of the blood-royal captive to Babylon, and plundered the Temple of some of the holy vessels, which he took with him to Babylon as trophies of his success. But it was only a hurried visitation, just enough for a warning, but not enough to inflict any serious evil upon the nation. For Nebuchadnezzar was not yet king. Though he had command of the army, it was as general by virtue of his father's appointment; and news of his father's illness made him anxious to return home, in order to secure the crown. Babylon, as we have previously seen, had for generations been subject to Nineveh, but after a long period of unrest and perpetual revolt had at length achieved its independence, and Nabopolassar had probably been made king, as one of Babylon's most skilful warriors. But probably many other nobles considered that they had equal claims. Even the successful reign of Nebuchadnezzar did not secure the throne for his family. Evil-merodach, his son, was murdered after a reign of two years, and thenceforward a succession of usurpers held the reins of power, and rapidly brought the empire to ruin. Nebuchadnezzar, therefore, gave the Jews easy terms, and prudently hastened homewards; and so this slight chastisement served simply as a warning. When in Josiah's days Jeremiah had told them that "a lion, a destroyer of nations, was rising from his lair to hunt

for prey" (Chap. iv. 7), the wise men of Jerusalem had said it was a metaphor, a figure of speech. Now they had seen the lion; and Nebuchadnezzar was a man of such extraordinary and commanding genius, that they must have been powerfully impressed by his personal presence.

There were those in Jerusalem who took the warning to heart, but not so the king. After a period of seven years Nebuchadnezzar came again, and Jehoiakim met with the fate which Jeremiah had predicted for him: his body was cast out without burial, to be the prey of jackals and vultures. Whether the conqueror put him to death, or he was slain in battle, or slunk away wounded to perish in some obscure hiding-place, or died of pestilence or of a broken heart, we do not know. He simply passes away unnoticed, with no one to lament or bewail him. And the time was one of too great trouble to make a mere formal mourning. Jehoiakim had proved himself neither a statesman nor a warrior, and no one felt his death as a loss. Three months afterwards the best and noblest of Judah's children were being torn from their homes. The young king Jeconiah, Nehushta the queen-mother, the royal household, all the mighty of the land, and its skilled artificers and craftsmen, were commanded to emigrate to Babylon, as Nebuchadnezzar had now marked out the huge proportions of that mighty city, was building its walls, and was anxious to people its vast solitudes.

It was a hard fate to leave home and country to swell the conqueror's pride. But we are told in Chapter xxiv. that God removed them to Babylon for their good. Even the newness of the city, and the large number of people there, torn like themselves from ruined homes,

would make it more easy for them to settle down. And Jeremiah gave them wise counsel and advice. He bade them make up their minds for a lengthened stay. They were to build houses in the districts allotted to them, and plant gardens, and marry, and turn every opportunity to good account (Chap. xxix. 5-7). Such quiet citizens, "seeking the peace" of the place where they dwelt, would soon secure the favour of the magistrates and rulers. And besides, the misery of exile mainly consists in the want of occupation. People mope about, and fall a prey to listlessness and ennui. They waste their little capital on their daily wants, and so sink into poverty. Employment and activity are the remedies for this, and the exile quickly changes into an immigrant, with his energies in full employment and his heart filled with hope. And as Babylon was a great commercial town, the Jews soon became there a very thriving community.

To encourage them the more, Jeremiah, in the twenty-ninth chapter, gave them the promise of God's watchful care over them, and of their final return, though after so long an interval but few who were then alive could hope to see their country again. He explained, moreover, the reason of their removal. They were the elect of the nation picked out for a great purpose. Judah could never perish, for it had the promise that in it all nations of the earth should be blessed. And that promise was to be the inheritance of those poor exiles going with such sinking hearts to Babylon. They need not envy those permitted to remain behind with Zedekiah, the new king. He and they were but as refuse figs, too utterly valueless to be worth removal, and left at Jerusalem only to grow worse and worse,

till they were swept away. Eleven years afterwards Nebuchadnezzar returned to execute this purpose, and though a few were at this last hour deemed worthy of removal to Babylon (Chap. lii. 15), for God's mercy is never exhausted, yet the most part perished. Even those who fled into Egypt found no escape. The Jews who so flourished afterwards there were the descendants of later immigrants. It was these poor exiles carried away with Jeremiah, who now formed the Jewish Church; and Ezra and Nehemiah, and the Maccabees, and the learned Jews of Alexandria and Leontopolis, were their seed.

We must not, however, suppose that they had no troubles at Babylon. When we call to mind that Nebuchadnezzar shut Jeconiah up in prison for thirty-seven years, though he was but a boy when his father rebelled, we get some idea of the ruthless character of the man. Daniel, a near relative, no doubt often interceded for Jeconiah, but he remained in confinement, and with his prison garments unchanged, till the cruel conqueror died. This was what we might expect from one who, when his wise men could not tell him not merely the interpretation, but also his dream itself, ordered their general massacre (Dan. ii. 12, 13). Two of the exiles, named Zedekiah and Ahab, were actually burned to death, as Jeremiah tells us (Chap. xxix. 22), though the three Jewish Youths escaped this fate. Under so barbarous a king the exiles must often have had much to suffer. But the wise advice of Jeremiah made them valuable citizens, and saved them much misery.

But what may perhaps seem strange is that, for the seven years preceding the death of Jehoiakim and the exile, the Jews, both bad and good, were deprived of

the benefit of Jeremiah's personal presence and teaching. They had the help of his written prophecies, and special care was taken for this by the writing of Baruch's roll. But during what seems to us a very critical time the prophet's own work was suspended, as we shall see by briefly tracing his ministry.

It was, then, in the first year of Jehoiakim that he preached his famous sermon in the Temple, threatening them, if unrepentant, with the fate of Shiloh. The people would have put a summary stop to such predictions, but the princes stood firmly in his defence, and his life was saved. And even Jehoiakim, though he yet put Urijah to death, spared Jeremiah. Probably he had a degree of respect for his father, Josiah, and remembered that the prophet had been his chief friend and counsellor. He had grown up, too, at Jeremiah's feet, and had been wont to see him in old happy days an honoured teacher in his father's house, at whose inspired words all bowed the head in reverence. He could not so quickly turn round, and destroy all that his father had loved and honoured. But his treatment of Urijah showed that predictions of chastisement would meet with stern repression. When Urijah fled, the king's anger was by no means pacified. He sent into Egypt no less a person than El-nathan, his father-in-law, to ask of King Pharaoh Urijah's extradition; and Pharaoh gave him up. Why quarrel over a prophet? And he was brought to Jerusalem, tried, condemned to death, and his body cast into the grave of the common people.

Undaunted, Jeremiah continued his ministry for three years, and two symbolic acts, of which we have the record in Chapters xviii., xix., shew us what was the

nature of his teaching during this time. In the first he goes to the potter's workshop, situated probably in that very part of the Valley of Hinnom which was bought long afterwards to bury strangers in with the bribe given to Judas Iscariot for betraying his Master. As he watched the work go on, he saw the potter take a piece of clay, and fashion it into a vessel. But it does not answer to his wishes, and so he squeezes the clay together again, and dashes the lump back upon the wheel, and moulds and reshapes it, till finally his purpose is accomplished. The Jews were a lump of clay selected to fulfil a certain definite use and end. If they took willingly the necessary shape and form, well and good; if not, God, by the hand of Sennacherib and Nebuchadnezzar, would crush them into a shapeless mass, and then, dashing them upon the wheel, would form them anew. So at Babylon their institutions were all crumpled up, and the kingly power never emerged from its overthrow. Other portions of their institutions did outlive the crushing, but, as a whole, the nation had to begin again. It is a lesson which Churches, nations, individuals, would do well to learn. Their safety is to be found in carrying out God's purpose. If they so do, they are secure. If not, they will be crushed together, and become mere material. And it does not follow that God will always use the same material for effecting his purpose. He did use the Jews again. He has not used the Churches of Asia Minor, or of Egypt, or Constantinople again. They lie neglected, like hardened dirt-stained pieces of clay. Others have taken their place; but they too may be cast aside, if they do not yield themselves so as to take that shape which God wills.

And this sterner lesson is that taught by Jeremiah's second symbolic act. He took a vessel of earthenware, and going out in solemn procession to the Valley of Hinnom, he brake it there, in the presence of "the elders of the people, and the elders of the priests." Now the clay can be used again, and may take a better and a nobler form each time that it is crushed together and dashed back upon the wheel. So under God's chastening hand a man or a nation may grow better and better, as God moulds it into more complete conformity with his will. Not so the finished vessel. Hardened in the fire, its shape must remain unchanged ; and when broken, its shreds are cast aside as worthless refuse into the dustheap.

Now, these two symbols belonged to different parts of the Jewish people. Those carried to Babylon were the soft ductile clay, fit to be fashioned again for higher and nobler use, and destined to come forth from that fiery furnace with a higher stamp upon them than that which they had borne hitherto. Zedekiah and the people of Jerusalem were the misshapen vessel of earthenware, because their characters had grown hard and fixed ; for they had rejected God's loving chastisement, had refused his mercy, and persisted in their sins. And so, too worthless to preserve, too vile for ornament, too ill-made for use, too hard to remould, the potter tosses them aside among the refuse ; and there they must lie, crushed and broken into fragments.

In the two following Chapters (xx., xxi.) we find Pashur, the deputy high priest, naturally very indignant when, from the valley of Ben-Hinnom, Jeremiah went to the Temple, and preached his sermon about Jehovah breaking to worthless fragments those who will not

heed his calls to repentance. Pashur made the very commonplace mistake, which people so generally make, of supposing that, because God planted the Jewish nation “wholly a right seed,” and endowed the Jewish Church with extraordinary privileges, that therefore the Church and nation were precious absolutely, and sure of lasting favour. Really, privileges preserve a man or Church or people only if they are used : unused, they do but bring severer punishment (Luke xii. 47); and the candlestick, which might have stood high beside the altar, is removed when no longer it can serve to give light (Rev. ii. 5).

The Jewish Church was noble and precious, but it existed only for use ; and it was in great need of Jeremiah’s warning, because it was not doing its duty. But Pashur thought only of the dignity of the Church itself, and this Jeremiah had outraged ; and so he inflicted upon him the legal forty stripes save one, and put him for a night in the stocks. This contumely deeply affected Jeremiah. In Chapter xx. he pours forth the complaints of a spirit deeply lacerated and torn. The son of a high priest, he had lived to endure, at the hands of an inferior official, the punishment inflicted upon people who were disorderly or ill-behaved in the Temple. And apparently it was followed by imprisonment. For soon after, in Jehoiakim’s fourth year, when God willed that Jeremiah’s prophecies should be gathered into a roll—and, without some such provision, they would probably have perished in the destruction of Jerusalem—the Prophet sends Baruch to the princes, saying, “I am shut up : I cannot go into the house of the Lord” (Chap. xxxvi. 5). And well the princes foresaw what would be the effect of the

presentation of the roll upon the king's mind; and so, before they took it to him, they managed to hide both Jeremiah and Baruch in some safe place, whence probably they escaped into Babylonia (see Chap. xiii. 4-7), and spent there most of the intervening period; till once more, in the eleventh year of Jehoiakim, the Prophet's voice, after seven years' silence, was again heard in the streets of Jerusalem.

But Baruch's roll meanwhile was doing the Prophet's work. Silently, but surely, the leaven was reaching first one and then another; and when at length the removal to Babylon came, those carried away with Jeconiah were, to a large extent, true-hearted and faithful men; and so the promise became their own, and the eyes of God were upon them for good in a heathen land, while those left in Jerusalem, on ground so hallowed, perished miserably.

R. PAYNE SMITH.

THE EPISTLE TO TITUS.

CHAPTER I. VERSES I-II.

THE Letter addressed to Titus was as follows. *Verse 1.*—*Paul, a servant of God, and moreover an apostle of Jesus Christ*—If a writer had been personating St. Paul in the second century, he would not have deviated in this remarkable way from the customary designation given by St. Paul to himself. The phrase resembles that chosen by St. James, and by St. John in the Apocalypse, but was never exactly adopted by the Apostle of the Gentiles on any other occasion.—*with special reference to the faith of the elect of God, and to their full recognition of the truth that*

tends to godliness. The function of the apostolic office, as an office, sinks into insignificance by the side of the faith which the message and earnestness of an apostle evokes. "Who is Paul, and who is Apollos, but ministers (*διάκονοι*) by whom ye believed?" The word "elect" is not equivalent to "believer," and God's election of men contemplated their sanctification by the Spirit and their belief of the truth (1 Peter i. 2); so there is a grand co-operation with God, possible to an apostle of Jesus Christ, when God uses him to evoke and guide this "faith of God's elect," and to produce a deep understanding and full knowledge of the truth about Christ in its immediate relations with godliness. The eternal purpose of God is too deep for an apostle to fathom, he knows that it can only be revealed with reference to individuals, in the fact of their faith and godliness. Since faith is apt to become faint, and truth to be valued in inverse proportion to its direct ethical quality, it was well for Paul to say to the reckless pre-destinarians of Crete that his apostolate was sanctioned and worthy of respect, in proportion as it was calculated to produce these two moral results. But a faith which bore no fruit, and a truth or a godliness which had no relation to eternity, and was bounded by the world of sense, would neither be Christian faith, nor Christian truth, nor the "mystery of godliness;" and consequently Paul qualifies the whole clause descriptive of his apostolic work by *resting upon the hope of eternal life which the God who cannot lie promised before the agelong times.* The phrase (*πρὸ χρόνων αἰώνιων*) occurs in 2 Timothy i. 9, where it is clearly capable of the translation "before the eternal periods," and is equivalent to "before the foundation of the world." But the word "eternal" dif-

fers in breadth according to the context, and here Calvin, Mack, and Ellicott agree in seeing the difficulty of a promise of eternal life being given before the creation of man. Jerome said that the promise was made in eternity to the Son of God. Chrysostom and Cornelius regarded the promise as "a decree to give;" but notwithstanding these various interpretations, I believe that the Apostle was dwelling upon the periods and dispensations that had passed over the world of men, at the very commencement of which "the God who cannot lie" gave the indefeasible promise, which all through the ages had stimulated hope, and quickened faith, and given an infinite force to the distinction between right and wrong.

The realization of the full significance of the promise detained him for a moment still. *But he manifested in his own seasons his word in the proclamation wherewith I have been entrusted, according to the appointment of our Saviour God.* The construction appears to be slightly broken here. We expect the object of the manifestation to be the very same promise which had been uttered in less explicit form before the age-long periods; but, on the contrary, the Apostle introduces a new term, which, while it corresponds with it, gives it a fresh character. There has been a promise given in the bare constitution of man, given in the aspirations and hopes of prophetic souls. Its full meaning was concealed in the changeless counsels of God, but it needed ample expression and appropriate form, and only in the fulness of the times did this become possible. The eternal thought which circulated in the bosom of man as a *hope*, at length became manifest, took the form of WORD, clothed itself in an authentic

proclamation, provided for itself adequate voices, trustworthy embodiments of its spirit, and safe channels for its communication. This is the word which by the gospel is preached unto you. This is the word where-with Paul was entrusted by the “Saviour God.”¹

To Titus my very own child, in regard to the faith common to me as your spiritual father and to you whom I have begotten in the gospel, grace and peace from God the Father and Christ Jesus our Saviour. Some modern editors, Tischendorf (eighth edition), Ellicott, and Tregelles, omit here the word “mercy.” Huther is doubtful, Lachmann inserts it. The ascription of the phrase “Saviour” in one verse to “God,” and in the next to “Christ Jesus,” reveals a state of mind on the part of the Apostle perfectly incompatible with any doubt as to the Divinity of our Lord.

Verse 5.—For this cause, subsequently stated, I left thee behind in Crete. This translation for the verb is demanded by the revised reading,² and strengthens the inference that Paul had just completed a lengthened visit to the island. Mack supposes that the visit was so far prolonged as that the original formation of the Church might be attributed to the Apostle. *In order that thou mightest further bring to orderly arrangement the things that are lacking, and appoint elders in every city.* “The things lacking” may have been—though this cannot be absolutely determined by the use of the καὶ—the appointment of the elders. If so, it would seem that the Churches hitherto had existed without any official superintendence. At all events the infer-

¹ We have considered already (*THE EXPOSITOR*, vol. ii. pp. 60, 61) the two expressions, Σωτῆρ Θεὸς and γνησίω τέκνω.

² ἀπέδιπόν is preferred by Huther, Ellicott, Tischendorf (8), on good authority, to κατέλιπόν.

ence is strong that this peculiarity was at least one of the things which needed to be forcibly brought forward. Paul does not imply that this is the first time that the advice was given, but adds, *as I commanded thee*. The two "middle" verbs here used preserve no reflexive sense, except this, that Titus may have felt that the order which Paul called for, rested like a burden of personal responsibility upon the Apostle's own heart. It would seem that numerous elders were appointed in the several Churches to which reference is made in the New Testament;¹ that they corresponded with the office held in the Jewish synagogues and in the Christian communities of the Dispersion; and that the office was subsequently extended to the Gentile Churches. When Peter (Acts xii. 17) desired that the news of his deliverance should be reported to the Church at Jerusalem, he did not discriminate the elders from "the brethren," although the office of elder was in existence (Acts xi. 30) at the time. When Paul came on his last visit to Jerusalem, we find that all the elders were present (Acts xxii. 18). Long before the period when this letter was written there were elders in the Church at Ephesus (Acts xx. 17), so that the "appointment" of them by public election or imposition of hands implies that there had previously been much spontaneous and unregulated Church-life in the cities of Crete. The strong statement of Pearson that the elders were "under, in, and from the apostles," is simply reading into the text what is not there. The general qualifications mentioned in Verse 6 have been already discussed (*cf. comment. 1 Tim. iii. 2 and 10*). *If any one should be blameless:* not of such a character that no one could bring an ac-

¹ Acts xi. 30, xiv. 23, xv. 2, xx. 17; 1 Peter v. 1; James v. 14.

cusation against the candidate—for none can limit the power of malicious detraction—but of blameless life and unblemished name, since the office of elder is not one intended to cover or condone damaged reputations. I have already discussed¹ the phrase *husband of one wife*, and shewn reason to believe that the references in these Epistles to the monogamy of the “elders” and the “widows” are not prohibitions of second nuptials, but a solemn demand for purity and blamelessness in the marriage relation, amid widespread concubinage and license. *Having believing children.* In 1 Timothy iii. 4, 5, we find a more abundant representation of the holy home of the pastor or elder. Here the phrase implies the long prevalence of Christian influences in the elder’s household. The second clause tends to limit the ambiguous word (*πιστά*) to its active rather than its passive meaning, to “believing” rather than to “trustworthy.”

Those who have been cradled and nourished in the faith might yet be exposed to accusations of various kinds, while of those who were already characterized as trusty, it would hardly have been necessary to add, *not under accusation of dissoluteness.* This word (*ἀσωτία*) in its origin suggests the idea of “the incapacity of saving,” and a consequent profligate expenditure upon personal fancies or lusts. The adjective (*ἀσωτος*) has also, in the classics, a passive meaning, “an incapability of being saved,” carrying in its quality the doom of its own folly. The adverb is translated “riotous,” Luke xv. 13, and the noun, Ephesians v. 18, is rendered, E.V., by “excess.”² Such wasteful and perilous living

¹ THE EXPOSITOR, vol. ii. p. 398.

² Archbishop Trench, “Synonyms of Greek Testament,” sec. xvi. Ellicott on Ephes. v. 18.

suggests the possible tampering with Church funds on the part of some of the families of Christian brethren, aggravated by some notorious illustrations of the *unruly* and unmanageable character of the young people. The pure family life, the domestic order, and the irreproachable bearing of the wives and children of the elders, were placed in the first rank of indispensable qualifications for the office.

Verse 7.—For the bishop must be blameless. There can be no doubt that the office spoken of is personally identical with the elder who has been referred to in the preceding verses. This identification is admitted by all modern scholars. The passage before us, compared with 1 Timothy iii. 1-10 and 17, ff., shows throughout that the qualifications both here and there assigned to the "bishop" are to guide Titus in the appointment of "elders" in every city. The same blending of the two ideas, the one referring to the station and character, and the other to the nature of the duties, viz., of superintendence and pastoral oversight (*episcopate*) devolving upon the elder, comes out if we compare Acts xx. 17 and 28, where the "elders of the church" are spoken of by St. Paul as "bishops." St. Peter also (1 Peter v. 1, 2) addresses the elders as "fulfilling the office of bishop" (*ἐπισκοποῦντες*). The same usage occurs in the Epistle of Clement to the Corinthians (sec. 42, 44), where "bishops" are not distinguished as officers from "the elders whose departure was crowned with fruit and perfection." Mack, in his voluminous commentary on the passage, admits the force of the inference, but builds up the theory that the true episcopal office was at that time in the hands of the apostles and their immediate representatives; and Cornelius à

Lapide simply evades it by speaking of the presbyter as *futurus episcopus*. When the Ignatian Epistles were written, the three orders of “bishop, presbyter, and deacon” were fully developed. This simple fact throws the Pastoral Epistles back into a much earlier period than that assigned to the Ignatian literature. The bishop must be a blameless person, because he is, moreover, *a steward of God*, “the director of the house of God.” Timothy had been told how he was to conduct himself in the (*oikos Θεοῦ*) house of God, and now Titus is told that every bishop or elder has similar responsibilities. He is responsible to God for the conduct of his house, and must be faithful (1 Cor. iv. 1, 2) to the solemn charge, which, when once entrusted to him, may be known and felt to be a Divine commission. *Not self-willed or self-pleasing, nor irascible.* A greedy desire for the realization of personal ends and pleasures is the provocative to angry speech and choleric temper; and for a pastor who has the charge of the weak, the ignorant, the trembling, or the sinful, to give way to passion under the imperious sway of his own selfishness, is to demonstrate unfitness for the high office to which he lays claim. The characteristics mentioned in Verses 7 and 8 closely resemble those on which I have commented already.¹ *Not a brawler nor a striker* (either with fists or hard words), *nor one greedy for shameful gain; but a lover of the stranger, a lover of all that is good* (cf. 2 Tim. ii. 3), not so much of good persons as of good things. The bishop is bound to be generous and hospitable, even to strange and new thoughts, if they are good thoughts. It is thus that the largest-hearted men, being not forgetful to enter-

¹ THE EXPOSITOR, vol. ii. pp. 400, 401.

tain strangers, have found themselves entertaining “angels unawares.”

The comprehensive terms, *sober-minded*, *righteous*, *holy*, *temperate*, cannot be thoroughly treated here without wandering too far from the purpose of this commentary. The first term is used by Plato¹ to denote strength of soul, soundness, healthiness of mind, mastery of the pleasures and passions; and, as Trench observes, it occupies a larger place in classical ethics than in Christian ethics, because in those who are “led by the Spirit” the condition of “self-command” is taken up and transformed into the higher and better condition of being commanded by God.² The term “righteous” connotes a strict recognition of all claims upon us, human and divine, accordance with what is “right.” The term “holy” (*ὅσιος*, not *ἅγιος*) involves a sacred inward purity, a principle of goodness, and an inward loathing of the unjust, untrue, and impure; while “temperate,” though in the form of an adjective it occurs in this place only, yet, as a noun, is placed by St. Peter (2 Peter i. 6) after “valour” and “knowledge,” as the adequate development of Christian faith. Since “temperance” concludes here the catalogue of graces, it would present an anticlimax if we should suppose it to mean “continence,” chastity, or physical “temperance” only. I imagine that the cultivation of some of the graces themselves, here referred to, is exposed to temptations peculiarly their own. There may have come under the Apostle’s eye some good men whose hospitality verged on recklessness, and whose welcome given to what is good, in thought, in person, or in measures, occasionally

¹ The *Charmides* is mainly taken up with the exposition of this virtue.

² Archbishop Trench, “Synonyms of Greek Testament,” sec. xx.

indicated lack of judgment and prudence; or others whose sobriety of mind savoured of dulness if not of inertia, and tempted them to a useless neutrality and occasional indecision. On the other hand, Paul may have seen specimens of elders who were "righteous" in such a degree, or were so fiercely just, that scarcely would the most sanguine or enthusiastic disciple "dare to die" for them; or they may have been so conspicuously "holy," that their "profiting appeared—effusively, if not obtrusively—to all men," in such an impressive form that it ran the risk of being confounded with sanctimoniousness. Thus, even in the higher departments of the Divine life, as well as in the lower regions of the mind and the flesh, the Christian pastor is to be characterized by "self-mastery."¹

The following clause (Verse 9) contains three of the technical phrases often found in the Pastoral Epistles—"the faithful saying," "the sound or healthy doctrine," and "the teaching." Almost all commentators translate the first of these terms, "faithful word or doctrine," and mean by it the whole compass of apostolic instruction. On that understanding the verse has a very tautologous character. Thus take Lange: "Holding fast the trustworthy doctrine, according to the teaching, that he may be able by the sound doctrine," &c. Ellicott and Fairbairn agree. Huther coincides, and makes *πιστὸς λόγος* identical with the *διδάσκαλίᾳ ὑγιαινούση* of the next clause. Now, as we have seen already, these Epistles as well as the Acts² reveal the presence in the Christian community of many "faithful sayings," originating with Christ and with the apostles or prophets of the early

¹ The Vulgate *continens* and Luther's translation, *Keusch*, are not by any means the representation of the large and comprehensive meaning of the word.—*Rost und Palm, sub voce.*

² THE EXPOSITOR, vol. ii. p. 143.

Church, passing, as we imagine, freely from lip to lip as the watchwords of the kingdom of heaven. Note carefully 1 Timothy i. 15, iii. 1, iv. 9; 2 Timothy ii. 11; from which it is possible to estimate the breadth and variety of these "faithful sayings." I understand the phrase here in a similar sense. Though no one "faithful saying" is quoted, yet it may be used comprehensively of them all, and is here guaranteed by the ($\deltaιδαχη$) "teaching" of the Apostle himself. He seems to claim for himself the authorship of the sayings, and to recommend them, as furnishing the "elder" with the elements of that healthy instruction which would console the believer and convince the gainsayer; and thus he finally characterizes the "elder" or "bishop" as a man who should *hold fast the faithful saying which has been the substance of and is in harmony with the apostolic teaching, in order that he may be able both to exhort or comfort with sound instruction, and to confute the gainsayers.*

Gainsayers there are in abundance. *For (Verse 10) there are many unruly vain talkers and mental deceivers, especially those of the circumcision!*¹ The words used are not common in their substantival form, but present no difficulty. The gift of vain and deceptive speech, the faculty of *vox et praeterea nihil*, has produced more "unruly" spirits than any other misused talent, and the Jewish element in the Cretan Churches sinned most conspicuously. "Death and life are in the power of the tongue." The loquacious reckless talker, who *must* say something, has broken the peace of many a home and shattered the prosperity of many a Church.² The

¹ Tischendorf, in his eighth edition, has removed the *kai*, which, with *Text. Rec.*, he once preserved after *πολλοι*, and on which Ellicott congratulated grammarians.

² Cf. James iii. 1-12.

multitude of teachers, who have nothing true to say, is the curse of the kingdom of God, and Paul would keep no terms with them. What the precise trouble was which afflicted the Cretan Churches from the self-deceiving Jews, who mingled with them, revealing imperfect knowledge and obtrusive temper, we can only conjecture. "Five words cost Zacharias forty weeks of silence," said Thomas Fuller; and Paul would provide against such peril by sound and stern advice.

Verse 11.—Whom it is needful to silence. The verb (*ἐπιστομίζειν*)¹ may mean to bridle, or to muzzle the mouth, and most authorities, from Theophylact downwards, agree that the suggestion is to compel silence by stopping the mouth, either by well-merited rebuke, or personal authority, or ecclesiastical discipline, *inasmuch as they subvert whole households, teaching, for the sake of dirty gain, things which they ought not to teach, and which they know they ought not.*²

The motives of these "gainsayers" were not regarded as worthy of *any* respect. They were not making proselytes to Judaism from any mistaken sense of the sanctity of their ancient faith, but for *base* reasons; and they had subverted the peace of entire households. Paul felt that his own teaching embodied in the "faithful saying," reproduced and enforced in "the sound doctrine" of the truth of Christ, ought to confute the most reckless adversary, and to comfort and to rescue their deceived and bewildered victims.

¹ "Obturare os."—Beza.

² This final and severe turn of the sentence is justified by *ἀ μὴ δεῖ* being used, rather than *ἀ οὐ δεῖ*, which would mean that which was positively forbidden.

THE BOOK OF JOB.

V.—THE THIRD COLLOQUY. (CHAPTERS XXII.—XXVI.)

THE argument we have so long pursued is now evidently drawing to a close. Within the limits as yet prescribed for it, it is, indeed, utterly exhausted. New premisses must be introduced into it, as they soon will be by Elihu, before any real conclusion can be reached. For the present all that deserves the name of argument is at an end, and this third Colloquy—which is virtually a duel between Eliphaz and Job—does but mark and record that significant fact. Bildad, as sententious as ever, has nothing but a trite generality to contribute (Chap. xxv.), which, as if conscious of its irrelevance, he tricks out in a vague magniloquence very unusual with him. “Bitter Zophar, with his blatant tongue,” is speechless with indignation or confusion. When Job pauses for him to speak, he has nothing to say. So long as Job simply questioned or denied any dogma of the accepted creed, Zophar could at least reaffirm it and denounce him for arraigning it. But now that Job has ceased to be negative, and become constructive, now that out of the very ruins created by despair he has built up the great hope of a retributive life beyond the grave, he has soared into a region into which, as authority had laid down no chart of it, Zophar is unable to follow him.

This, probably, is the reason why Zophar sits mute.

Possibly, too, he feels that there is no need for him to speak, since Eliphaz has already said all that it was in his own heart to say, and said it very much in his own manner. For, in this last Colloquy, we are saddened by an impressive illustration of the baneful effect of mere controversy even on a mind of the largest and most generous type. Eliphaz, the prophet, sinks well-nigh to the level of Zophar, the bigot. He does, indeed, make some brief show of argument (Chap. xxii. 2-4). He attempts to justify that inference of guilt from punishment, of sin from suffering, for which he had so long and earnestly contended,—arguing that, since God cannot be biassed by the considerations which disturb human judgments, his awards must be just, however unjust they may look. But he feels that he has not met the facts adverse to that inference which Job has adduced, and that he cannot meet them. And so, stung by the mortification of defeat, he breaks out into a string of definite charges against Job, accusing him of the most vulgar and brutal crimes (comp. Chap. xxii. 5-11), for which he could allege no shadow of proof, and of which the well-known tenour of Job's life was a sufficient refutation. In short, he holds fast to his dogma that sin is the sole cause of suffering, and infers from Job's suffering what his sins *must have been* in order to vindicate it. He paints him as he ought to have been according to his dogma, not as he knew him to be in fact. For it is inconceivable that Job, living in the fierce light which beat upon the chieftain of a great clan, could have concealed from his neighbours the crimes of cruelty and violence with which Eliphaz charges him; and it is therefore impossible to believe that even Eliphaz himself did not know in his heart

that these charges were untrue. No doubt he honestly believed that Job must have sinned, and sinned heinously, to provoke the calamities by which he was overwhelmed; but that he had “stripped the naked,” and starved the famishing, and broken the arms of the orphan, in short, that he had been the tyrant instead of the friend of his clan, would have been as incredible to his accuser as it is to us, if he had not been blinded by the heat of controversy and the mortifications of public defeat.

But, let Eliphaz say what he will, Job is no longer to be moved either to his former indignation or to his former despair. The time is past in which he can be much disturbed by anything that men can say against him. What he is in himself their thoughts of him cannot transpose.

Angels are bright still, though the brightest fell ;
Though all fair things should wear the brows of grace,
Yet grace must still look so.

And, however “foul” he may look to them, he is content so that God recognize his innocence. Now, moreover, that, instead of flinging out ambiguous hints and dubious reproaches, Eliphaz formulates distinct charges against him, he can afford to treat them with disdain. His inward feeling as he listens to these monstrous and incredible slanders is,—

I would I could
Quit *all* offences with as clear excuse
As well as I am doubtless I can purge
Myself of those which I am charged withal.

But he is not eager or anxious to purge himself of them. In the next section, “the Soliloquy,” he does indirectly refute them, indeed, but for the present he disdains even to deny them. He calmly pursues his

own course, and is no longer blown about by any wind the Friends can raise. Once more, and now more earnestly than ever, he longs to meet God face to face, for he is no longer afraid of God (Chap. xxiii. 6); nor does his assured conviction that God will vindicate him in the life to come at all abate his desire for an immediate vindication. “Job is no more pacified under present wrong by the vision of future rectification of it than Paul was satisfied under present sin by the vision of future redemption from it.” Just as under the pressure of sin the Apostle cried out, “O wretched man that I am! who shall deliver me?” so, under the pressure of injustice, Job cried out, “O that I knew where I might find him! I would press up to his very seat” (Chap. xxiii. 3, 4). And though he cannot “find” God, he is sure that God has found him; that He will hereafter acquit him (Chap. xxiii. 7); and that, when God has fully assayed him, he shall come forth from the trial as gold from the fire (Chap. xxiii. 10).

What really occupies and dominates his thoughts throughout this Colloquy is not his personal fate, but “the common problem—yours, mine, every one’s.” As in Chapter xxi. he had been startled by the fact that, under the rule of a righteous God, whole classes of lawless and godless men were suffered to spend their lives in ease and mirth to the very end, so now he is startled and perplexed by the facts that, under the same severe yet gracious rule, there are large classes of men who, for no sins of their own, are condemned to lives of the most sordid and unrelieved misery (Chap. xxiv. 1-12); and still other classes who addict themselves to vice and crime despite the detection and shame and ruin which dog their footsteps (Chap. xxiv.

13-24). That very problem, or, rather, that terrible series of problems, suggested to us by the existence of the oppressed and of the criminal classes, so seizes on the mind of Job, now that he too is miserable and oppressed, as to divert him from the sense of his own affliction. With the magnanimity we have seen to be habitual to him, he passes out beyond the limits of his personal interests and experiences into the wants, conditions, wrongs of the toiling and oppressed myriads, and by this philosophic breadth of contemplation abates and dulls the edge of his proper misery.

I.—ELIPHAZ TO JOB (CHAPTER xxii.).

Even the prophetic spirit of Eliphaz was, as I have just said, so perverted by his dogmatic prepossessions, as not only to convince him that Job had fallen into some heinous sin, but also to prompt him to charge his friend with wanton and public crimes which it was impossible that he should have committed. And yet, when we come to look at his speech more closely, we find that the main lines of thought which he pursues in it are true and valuable in themselves, and become false only in the application he makes of them. In nothing, indeed, is the amazing power of the consummate artist to whom we owe this poem more apparent than in the fact that, even when he makes the speakers in his drama wholly wrong in intention and in the moral they point, he nevertheless puts into their lips the purest truths couched in the most appropriate and beautiful forms. However false the conclusions at which they arrive, they reach them in the noblest way, so that we never altogether lose our respect for them.

In the men depicted, if not created, by his genius, we find that very blending of truth with error, of moral goodness with moral weakness, which we see in the men whom God Himself has created and made. It is this which makes them so real to us, and which breathes into them the very breath of life.

In this Chapter, for example, in which Eliphaz falls so far below himself, he states very finely at least three great truths, although every one of them is stated in support of a false conclusion.

i. How true, for instance, and how finely put, is the thought of Verses 2-4,—that the judgments of God must be just because they are disinterested! The wisdom and piety of man are profitable to the man himself, not to God, just as his wickedness and folly are injurious not to God, but only to himself and his fellows. Why, then, since He receives no advantage from the righteousness of men, and takes no loss from their unrighteousness, should God judge men unfairly? There is no scope for selfish or personal motives such as might unconsciously bias even the most upright human judge if his private interests were touched,—now moving him to favour his own cause, and now, by the recoil of virtue, rendering him unjust to it. *That* surely is a noble and consolatory thought. And yet even this fine thought is instantly perverted to a sinister purpose. For Eliphaz proceeds to infer that, as God has no private ends to serve, as therefore all his punishments must be just, it follows that all punishment implies sin on the part of those who suffer it; that Job must have sinned heinously, or he would not have suffered so terribly: and that, as he was the opulent and powerful chief of a clan, his sins must have been those

to which such a chieftain was most exposed—the sins of a grasping and merciless tyranny (Verses 5–11). Just as

Men judge by the complexion of the sky
The state and inclination of the day,

so Eliphaz infers the moral bent, the crimes of Job, from the opportunities and temptations of his rank and condition. And thus the truth with which he started is changed into a lie.

2. So, again, in Verses 12–20, how finely does he rebuke the practical atheism which, while it is not at the pains of denying the existence of God, shuts Him up in his own heaven—conceiving, or affecting to conceive, of Him as one of “the careless forces, sitting far withdrawn upon the heights of space,” taking no interest in the affairs of men, and exerting no influence upon them! Atheists of this stamp, such loungers along that “ancient way trodden by men of sin,” are only to be arrested, says Eliphaz, by earthquake and tempest; they cannot see the light until it becomes lightning. They are like that foolish generation which ate and drank, married and was given in marriage, “until the flood came and swept them all away” It is a solemn thought, an impressive warning; his statement of it is finely conceived, and glows with a generous indignation. But when he proceeds to represent Job, whose whole soul is saturated and suffused with the consciousness of a living and present God, as one of these indolent and insolent atheists, he is once more guilty of a gross and hardy perversion of the truth.

3. It is curious and significant that, while in the Second Colloquy Eliphaz had uttered no invitation to

repentance, no word of promise and hope, he closes *this* harangue, otherwise so hard and cruel, with an urgent entreaty that Job would "return to the Almighty," and is profuse in promises of good. If Job will but put away iniquity and take his law from God's mouth, all will yet be well with him ; he shall find a new and brighter light gleaming on his path, and have

all the ruins of distressful times
Repair'd with double riches of content.

It is curious that *these* should be the last words we hear from the lips of Eliphaz ; for, as we have seen, the Poet has throughout pourtrayed him as one of the prophetic order of men, and here he is unconsciously predicting the final issue of this great drama. For, in the end, Job did return and humble himself under the hand of the Almighty ; he did receive at the hands of the Lord "twice as much as he had before." And this reversion to a kindlier and more gracious mood on the part of Eliphaz (comp. Chap. xxii. 21-30 with Chap. v. 17-27) may, I hope, be taken as a sign that, though in the heat of controversy he had brought the most terrible charges against Job, yet in his heart he did not himself believe them to be true, or would at least be very gladly convinced that they were not true. But, in any case, in his concluding invitation to contrition and amendment, and his picture of the happy consequences of repentance, he puts a momentous truth very happily. His last words are really very finely said. The one thing that renders them utterly untrue, and which must have wholly spoiled and vitiated them to the ear of Job, is the unfounded assumption on which they proceed. To *him* they are a mere insult, since

they assume that he is guilty of sins the most open, palpable, and shameful. And so, once more, the truth —even truth in its most gracious and winning aspects—is turned into a lie.

In fine, we could hardly have more impressive illustrations than we may find in this Chapter of the fact that dogmas, however true in themselves, lose all their power for good unless they are informed and illumined by “charity.”

CHAPTER XXII.

1. Then answered Eliphaz the Temanite and said :
Can a man profit God ?
Surely even a wise man can but profit himself !
2. If thou art righteous, is that any gain to the Almighty,
Or is it any advantage to Him that thou makest thy ways perfect ?
3. Will He plead with thee out of reverence for thee ?
Will He go with thee into judgment ?
4. Is not thy wickedness great,
And are not thine iniquities without end ?
5. For thou hast bound thy brother by a pledge without cause,
And stripped the naked of their raiment ;
6. Not a drink of water hast thou given to the faint,
And from the famishing thou hast withholden bread :
7. And the strong of arm—the land was his !
And the lofty of brow—he was its inhabitant !
8. Thou didst send widows away empty,
And let the arms of the orphan be broken :
9. Therefore are snares around thee,
And on a sudden fear confoundeth thee ;
10. And a darkness, so that thou canst not see,
Or a flood of waters, covereth thee.
11. Is not God in the heights of heaven ?
Behold, then, the topmost stars, how high they be !
12. Yet thou sayest, “ How doth God know ?
Can He judge through the darkness ?
13. Clouds veil Him, so that He cannot see,
And He walketh [only] in the vault of heaven !

15. *Wilt thou keep that ancient way
 Trodden by men of sin*
16. *Who were cut off before their time,
 Whose firm foundation became a flowing stream,*
17. *Who said unto God, "Depart from us,"
 And, "What can the Almighty do for us!"*
18. *Though He had filled their houses with good things?
 Far from me be the counsel of the wicked.*
19. *The righteous shall see it and rejoice,
 And the innocent shall laugh them to scorn,*
20. *And say, "Are not our adversaries destroyed?
 Hath not a fire devoured their substance?"*
21. *Acquaint now thyself with Him, and be at peace;
 Thereby shall good come to thee:*
22. *Take, I pray thee, a law from his mouth,
 And lay up his words in thine heart.*
23. *If thou return to the Almighty, thou shalt be built up,
 If thou put iniquity far from thy tent.*
24. *Yea, scatter thy gold upon the ground
 And Ophir among the stones of the torrent,*
25. *And the Almighty shall be thy gold,
 And as silver purchased with toil:*
26. *Then shalt thou delight thyself in the Almighty,
 And shalt lift up thy face unto God;*
27. *Thou shalt pray to Him, and He will hear thee,
 And thou shalt pay thy vows;*
28. *Thou shalt frame a purpose, and it shall be established for thee,
 And light shall gleam on thy paths:*
29. *Thou shalt say to them that are cast down, "Arise!
 For He will succour the meek;"*
30. *Even him that is not guiltless shalt thou deliver,
 And he shall be saved by the pureness of thy hands.*

The Chapter divides itself into three sections. (1) In Verses 2-11 Eliphaz describes the sins of which Job must have been guilty in order to provoke the calamities which had fallen upon him; (2) in Verses 12-20 he traces these sins of inhumanity to Job's impiety, his false and profane conception of the Almighty

Ruler of the universe; and in *Verses 21–30* he entreats him to repent of those sins by rising to a true conception of God, and by returning to a true relation to Him. Throughout he makes no attempt to deny the facts which Job had adduced in the last Colloquy, although, if those facts were true, they utterly shattered the hypothesis maintained by the Friends, or to refute the inference which Job had drawn from them. Nor does he once so much as glance at that great hope of a future life, in which the inequalities of this life should be rectified, which had dawned on the mind of Job. He is content to repeat what he had said before, what his friends had echoed with wearisome iteration, as though no new facts had been adduced which their old formula could not be stretched to cover.

He opens the first section with an argument of some philosophic reach, attempting to shew by rigid logical proof what sins Job *must* have committed, and why he is sure that Job has committed them (*Verses 2–4*). His argument, briefly put, is this. No gain accrues to God from the piety of men, no loss from their impiety. Because He has nothing to fear and nothing to hope for at their hands, his decisions must be unaffected by personal considerations; they must be strictly level and square with the facts; and, his decisions being just, He is by no means likely to be moved by the foolish outcries with which men may greet them. When He punishes men, it must be simply because their sins call for punishment. As He has punished Job, it must be for his sins that He has punished him. And as Job has again and again demanded that his sins should be openly alleged against him, Eliphaz will meet that demand.

He proceeds to meet it in *Verses 5-11*. It was easy enough to meet it. Nothing but delicacy, nothing but friendly consideration, had kept him silent so long, or induced him to veil in ambiguous innuendoes the crimes with which Job had stained the purity of his soul. For, of course, his sins were those of his time and class. Every Oriental "lord" was apt to play the tyrant. Irresponsible power rendered them inhumane. This was "the great wickedness" of Job. He had been heartless to the poor and needy, inhospitable to the stranger. "The man of the arm," *i.e.*, of the strong arm, the man of power—in other words, he himself—to him the whole land belonged of right; and the man with the lofty brow, the proud look—again, he himself—was alone entitled to dwell in it. All others held their possessions in it by his favour, and might be stripped of them at his caprice. He had not scrupled to strip them. Widows and orphans, of all mortals the least protected in the Orient, that they might not perish of want, had besought succour or grace of him; and he, who had first violently despoiled them of their inheritance, drove them with violence from his seat, the widow with empty hands, the orphan with broken arms.

"Supposed sincere and holy in his thoughts," wearing a mask of piety, these were the crimes of which he had been guilty in secret. And it is for these crimes, and for such crimes as these, that his way now stands thick with snares (comp. Chap. xviii. 8-10), that detection and destruction hem him in on every side, leaving no loophole of escape. His approaching ruin made itself felt even before it came upon him. He was shaken by sudden tremours and forebodings, all warning him that his end was at hand. It was not

God, as he had complained (Chap. xix. 6, 8), who had "flung his net" about him and "set darkness in his paths :" the net was woven by his own fingers, the darkness was but the shadow cast by his own guilt.

Verse 11 is difficult only because there is so much in it. Job did not see the true cause of his sufferings, and therefore could not recognize their justice. And so Eliphaz points out to him that the darkness of which he complained, and the flood of misery in which he is being swept away, are but the natural and deserved punishment of his transgressions. But, besides this, there is in these words an allusion to the Deluge. Indirectly, and by an allusion expanded in Verses 15-18, Eliphaz compares Job to that evil generation which, by crimes like his, had provoked the just resentment of Heaven, and perished miserably in the Flood. Let Job beware, lest he too should be drowned in the depths of his own transgressions. Weighed down by iniquities so many and so heinous, how can he hope to escape ?

With what wing shall his affections fly
Toward fronting peril and opposed decay?

Eliphaz, leading Job toward the brink from which he may see his non-existing sins, cuts but a sorry figure for so great a man, and would be a strange picture of the blind man leading the man with eyes, if there were not so many modern repetitions of it.

In the second section (*Verses 12-20*) he traces the inhumanity and tyranny of Job to his impiety, to his false conception of God and of God's relation to man. Because Job has denied retribution to be the only law of the Divine Providence, Eliphaz assumes him to deny that Providence altogether. According to him, Job

conceives of God as strolling along the vault of heaven, careless of mankind and “their ancient tale of wrong,” not descending to earth in order to administer justice, nor leaving the easy Paradise which He has planted for Himself; too far off to see, too self-absorbed to care for, the wrongs and miseries of men (*Verses 12–14*). In the previous Colloquy (Chap. xxi. 7–17) Job had, indeed, expressed his astonishment that many of the wicked wax old and become mighty, wearing away their days in mirth and affluence, smitten by no judgment, although they say unto God, “Depart from us!” and, “What is the Almighty, that we should serve Him?” But he had also expressly affirmed that their prosperity did not spring from their own hand, and disavowed all part and lot with them, in the formula of depreciation and abhorrence: “Far from me be the counsel of the wicked!” And now, with the artifice and insincerity of a mere controversialist bent on victory, Eliphaz puts into the mouth of Job himself the very words which Job had put into the mouth of the wicked, and even renounces all part in his detestable sentiments in the very formula in which he had himself renounced all participation in them! “Wilt thou,” he demands, with an explicit reference to the generation swept away by the Deluge (*Verses 15, 16*), “keep that ancient path, trodden by men of sin, who were cut off before their time, whose firm foundation became a flowing stream?” Wilt thou say to God, and of God, what they said? And he instantly and evidently assumes that Job *will*, that he has fallen into their base Epicurean conception of the Almighty. For he not only hastily deprecates that conception for himself; he also proceeds, in *Verses 19, 20*, to shew how the truly

righteous regard the rise and fall of the wicked; how they look cheerfully on the phenomena which fill Job with sadness and with sad and obstinate questionings, sure that the higher the wicked rise the lower they will fall; and how they, the truly pious, will mock at them when they topple over to destruction, and will exult in their fall. As one listens to him, indeed, one is tempted to exclaim, "Far from us be the counsel of *the righteous!*"

In the third section (*Verses 21-30*) Eliphaz exhorts Job to return to right thoughts of Jehovah, to enter into the right relation to Him, urging especially upon him how much, in many ways, he will gain thereby. It is a strange mixture of earthly and heavenly good that he offers him. But the fact that Eliphaz dwells mainly on the delights of communion with God and on the power to succour the downcast and to intercede for the guilty—dwelling most on these spiritual advantages because he thinks them most likely to allure and persuade Job—shews, I think, that he had formed a much truer and higher conception of the man than he has allowed to appear.

He urges Job to "make friends" with God, to take the law of his life from God's mouth, that so good may come to him, and peace,—meaning by "good," not goodness, but good fortune, and by "peace," rest from the obstinate questionings and restless doubts with which he was wearying himself in vain (*Verses 21 and 22*). If he return to the Almighty—from whom, however, he has never wandered—he shall be "built up," another synonym for good fortune, for outward prosperity (*Verse 23*). But, in order that he may return, he must put away "iniquity"—*i.e.*, the secret spoils,

the iniquitous gains, the treasures acquired by violence and extortion—which he has hidden in his tent (comp. Chap. xi. 14). Nay, more, he must renounce the treasures in which hitherto he has put his trust, even though he have acquired them honestly, flinging his gold upon the ground and among the stones of the torrent; for, in *Verse 24*, “Ophir” is but a synonym for gold.¹ If he will put from him the fine gold in which he has trusted and delighted, then the Almighty will Himself become his treasure and his delight. He whose face, like that of Cain, is now cast down with a burdening sense of guilt, will lift up his head with fearless joy. When he prays, instead of, as now, remaining deaf and mute, God will answer him. He will “pay his vows,” because the favour or deliverance he asks will be vouchsafed him, so that his vow will always fall due. Success will wait on his schemes and enterprises; light will shine on all his ways, so that he will neither stumble nor miss his aim. And, best of all for a man of his generous and compassionate temper, his words will shed new strength into fainting hearts; power will be given him to succour the weak and distressed; and, he himself being righteous, his supplications will become so effectual, that they will avail even for the unrighteous. His prayer shall be that

Which pierces so, that it assaults
Mercy itself, and frees *all* faults.

This glowing description of the peace, the happiness, and the power to serve, which result from friend-

¹ Just as the fabric woven from the filaments of the nettle is called “muslin,” from Mossul, and cloth with figures in it, “damask,” from Damascus, so gold is named from Ophir, on the north coast of the Runn and east of the mouth of the Indus, the place where it was then most copiously produced.—*Delitzsch.*

ship with God, is not unworthy to be the last utterance of Eliphaz, if only we drop out of it the sinister lines in which he depicts Job as needing to put away his iniquity and to return to the Almighty. It is characteristic of the man. For, as I have said, in these closing words the prophetic Eliphaz foreshadows the true and final close of this great drama. And it is really very remarkable, and must, I think, be taken as a stroke of unstudied and unconscious art, that in the very last Verse put into his mouth, the Poet makes him utter a prediction which was afterwards most happily fulfilled in his own experience and in that of the Friends for whom he speaks. As he finally retires from an argument too high for him, he tells Job that his prayers will avail, and the pureness of his hands, even for "him that is not guiltless." And in the last Chapter of the Poem we read that the anger of the Lord was kindled against Eliphaz and against his two friends, and that He sent them to Job, that he might intercede for them; "*for*," said Jehovah, "*him will I surely accept, and not deal out to you according to your impurity.*" The prophecy of Eliphaz was thus literally fulfilled; the fervent effectual prayer of Job *did* avail to deliver even those who were not guiltless.

And so, with a prediction on his lips, afterwards fulfilled with so strange and so just an irony, Eliphaz goes on his way, and we hear him no more.

S. COX.

STUDIES IN THE LIFE OF CHRIST.

VII.¹—GALILEE, JUDÆA, SAMARIA.

THE preaching of the kingdom was a creative act ; the word of Jesus instituted his reign. His simple and modest means stood in curious contrast to his extraordinary and sublime ends. His mission was to create a new society in the heart of the old, a new that was to reform the old by reforming its members. The man was allowed to live where he had lived before, within the old state and obedient to its laws ; but he was to become a new man, the seed of a new society. The citizens were not to be changed through the state, but the state through the citizens. Ancient politics and institutions were not directly assailed and overturned, but the renewal of the spirits that create law and order was to make all things new. And this stupendous work was to be done by simple unadorned speech, the telling of a simple history by simple men. And Jesus believed that his end was attainable, and could be attained, by his means. In this faith He became a Preacher, the Preacher of the kingdom ; and his Word was creative in the very degree that it was tender and quiet. The Christ and the Baptist were, as Preachers, the antithesis of each other. John had roused the nation, had made the banks of the Jordan as populous as a city, had forced the proud and priestly as well as the simple and sinful to seek his baptism and confess their sins. But Jesus avoided crowds and commotion, stole as it were into obscurity, lived simply among simple

* Studies v. and vi., entitled respectively “The Temptation of Christ” and “The New Teacher—the Kingdom of Heaven,” appeared in Vol. iii. and Vol. iv. of *THE EXPOSITOR*.

people in a province remote from the city and temple of his race, only now and then, as at a Feast, emerging on the greater stage they supplied. Yet this quiet and unobtrusive work was soon perceived by friends and foes alike to be more radical and penetrative than John's, more destructive of the old and creative of the new. Action that at first seemed so obscure as to be wasted was proved by the result to be work too deep to be audible, too eternal to be visible, at the foundations of the new society, the city of God.

It seems curious, inconsistent, indeed, with the Messianic mission and claims, that Jesus should choose Galilee as the scene of his first and creative ministry. Jerusalem appeared its natural field. It was the city of David, the centre of the nation, the symbol of its unity, the home of its schools, the seat of its worship, the abode of its priesthood. Galilee was a despised province, "the circle of the Gentiles:" out of it arose no prophet, from it no Messiah could come. To belong to it, to live in it, was to allow as it were *a priori* disproof of his claims. There, too, appreciative spirits were few, an audience of the cultured impossible. To seek Galilee was like courting defeat, inviting the contempt of Judæa, surrounding Himself with men too dull-witted to understand his words or quicken and gladden his soul with the sympathy possible to men of trained and nimble minds. But the Wisdom that justifies her children justified the choice of Jesus, proved that it was, as He was, of God.

Judæa and Jerusalem had been the worst of all fields for the early ministry of Jesus. It had made conflict precede and accompany creation. There were serene depths in his own spirit which the conflict could not have

disturbed, but it would have troubled and bewildered the simpler spirits He wished to form. Old societies have an immense power of repression, are easily moved to a jealousy that as easily glides into revenge. It had been ill had his career ended ere it had well begun, had He gone to seek his final sorrow and suffering instead of leaving them to seek Him. Amid the peace his early obscurity afforded He could meeten and mature his Spirit for the Passion which was to be at once supreme sacrifice and supreme glory. There, too, He could best form his society out of men who combined the simplicity of childhood with the strength of manhood. The men who incarnate the genius of an ancient polity or state are brittle rather than malleable, tend so to break as to wound the hand that attempts to fashion them into finer forms and for nobler uses. The men who can be so made as to become makers are men who unite the open sense and innocent wonder of the child with the high faith and resolute will of the man. Official or officious teachers are seldom made of teachable stuff. The soul long fed on subtleties becomes too absorbed in the distinctions to care for the truths and realities of life. The priests and scribes of Jerusalem were too thoroughly possessed by the old to be readily penetrated by the new. The simple Galileans were not mismade, only unmade, men, waiting but the coming of One who could breathe into them the breath of life to rise up quick and quickening spirits. Then, too, the influence of Jesus increased in intensity with the narrowing of the circle within which He moved. The more extensive the stage the smaller his power. He did not need to make many, but to make thoroughly. The many only touched had done

nothing, but the few transformed could reform the world. His presence, where understood, was power. His person and word stood in an exegetical relation to each other, were mutually illustrative and explanatory. But to be so they needed to be seen in their ideal relations, living together in happy and beautiful unity, undisturbed by the presence of jealous and disputatious Jews. And Galilee allowed the ideal relations to be realized. While He waited for the Passion that came towards Him with awful inevitable step, He made the meaning of Himself, his truth, and his mission penetrate and possess his simple-minded disciples. The obscure but great ministry of those days not only created the new society, but has been the regulative force in its history, as fruitful of the principles that have commanded as the Passion of the motives and emotions that have inspired the Church. Its influence lives in our Synoptic Gospels. Its memory was so potent as to eclipse the ministry in Judæa, and a fourth and later Evangelist was needed to tell the story of those visits to Jerusalem that the authors of the earliest Christian *Memorabilia* had forgotten in their vivid recollection of the life lived and words spoken in Galilee.

His earliest ministry in Galilee may be said to have been private and tentative, a preliminary or prophetic ministry. It grew out of the Baptist's. John's preaching had sifted his hearers, had determined and revealed their spiritual affinities. The men of Jerusalem had soon withdrawn from him. What would not be absorbed into Judaism they could not tolerate, and so, while they began by accepting the baptism, they ended by rejecting the Baptist. He had a devil, as had every one too generous to be a Jew. But in the men from

Galilee he had awakened a new spirit, a grand consciousness of human evil and Divine good. The spirit he had awakened he could not satisfy. It wanted more than he could give—the baptism of the Holy Ghost and of fire. And so an elect circle waited near John, held there by the Divine hunger of their spirits. And they soon found Him for whom they waited, Jesus of Nazareth, the Son of Joseph. There is no finer proof possible of the power and spirit that lived in the Baptist than the quality of the men he quickened, but could not satisfy. Peter and John, Andrew, Philip, and Nathanael, were not ordinary persons, were men of the high creative order. They were the atoms that, with all their spiritual affinities awakened but unsatisfied, only waited the coming of the Word to crystallize into the new society. With them Jesus returned into Galilee, and “manifested forth his glory” as they could bear it. It was a period of home ministry; on his part a making known, on theirs a coming to know. The Fourth Evangelist allows us a glimpse into this period, shews us Jesus by his presence at a marriage making the heart of man glad and the home of man holy, creating the spirit at once of belief and obedience.¹ Cana was the scene of his first miracle, but it was a miracle of the home, not of the synagogue or the market-place. His ministry was only beginning, had not yet begun.

Christianity, like Christ, was educated in Galilee, but was born in Judæa. The new faith, as a new faith supersessive of the old, could have as its appropriate birthplace only Jerusalem. The Christ could proclaim his kinghood only in “the city of the great King.”

¹ John ii. 1-11.

John was the one Evangelist who saw the meaning of the event, and recorded it. When “the Jews’ passover was at hand, Jesus went up to Jerusalem.”¹ There as a boy He had woken into consciousness of his mission; there as a man He was to inaugurate his reign. Feast and city, time and place, were alike significant. As the Greeks at Olympia, the Jews at Jerusalem realized their unity, lived as a people unified by a common faith and a common descent and history. Then, as now, Jews were everywhere—merchants and philosophers in Alexandria, scholars and teachers in Athens, ministers of virtue and vice, diplomatists, traders, servants, interpreters, at Rome, colonists in Gaul and Spain, settlers in the towns of Syria, in the isles of Greece, in the valley of the Euphrates, beside the once hated streams of Babel. But the Jew had then what he has not now—national being, a city that incorporated and realized his religious, if not his political, ideal. And so, though he forsook he did not forget Zion, looked with longing eyes to the city where God dwelt, which the deeds of his fathers, the songs of his faith, the words of his prophets, had so consecrated and glorified. And thus the scattered sons of Israel loved to come from far, and while they stood within Jerusalem, become for one blissful day oblivious of their mercenary and down-trodden present, by becoming conscious of their glorious past, and hopeful of a splendid future. No passover came without bringing troops of pilgrims yearning to see—

The Holy City lift high her towers,
And higher yet the glorious Temple rear
Her pile, far off appearing like a mount
Of alabaster, topp’d with golden spires.

¹ John ii. 13.

The Temple was not simply the expression of the nation's faith, but the symbol of its spirit and epitome of its history. The one sanctuary had helped to create the one faith, had contributed in an almost equal degree to the spread of Hebraism and the growth of Judaism. It served the former well at first, but the latter most and last. The Temple may indeed be regarded as, while the creation of prophetic monotheism, the creator of Judaic sacerdotalism. If it did not form the priesthood, it greatly promoted the formation of a priestly caste; tended to decrease the spiritual by increasing the sensuous elements in Mosaism; to turn men's minds from thinking that God was best served by righteousness to thinking that He was best served by sacrifices and ceremonies. The Temple helped at once to fulfil and to defeat the prophetic ideal: to fulfil it by realizing the faith in one God, to defeat it by localizing Jehovah. The Deity of the Hebrew prophets was the one and universal God, but the God of the Jewish Temple was only a magnified and sublimed tribal deity. If there was only one God He must be the God of all men; but a God who could be worshipped only in one place and by one people remained *their* God. And this difference involved another: the universal was an ethical conception, the particular a sensuous and sacerdotal. To the prophets the supreme matter was God, and the obedience He demanded; but to the priesthood, worship conducted in proper form by proper persons. The conflict of these opposite and contradictory tendencies lasted through several centuries, and the Jewish Temple represented the victory of the second, a universal religion localized by a tribal and inflexible sacerdotalism.

We can understand, then, how the Temple might be to a mind like Christ's at once a pleasure and an offence. The symbolical significance might please, but its actual state would pain. It was a symbol of the highest spiritual realities, God's search after man, man's search after God ; of the heroic struggles that had created the first monotheism, the mother of all the rest. But as a place it was the scene of a worship that had extinguished religion. The zeal for ritual was everywhere ; men could not get to God for priests and sacrifices, were so beset by formal laws and ordinances that ethical obedience was impossible. Yet the most exacting ceremonialism is always most accommodating—exacts scrupulous observance of its rites, but supplies facile access to the means. The worshipper had no need to neglect any form, or omit any sacrifice ; the instruments and articles of worship stood waiting to be purchased. If he wished to sacrifice, he had a choice of beasts—sheep, oxen, doves—could select according to his purpose or his means. If he came with the stamped money of Cæsar, he could exchange it for the unstamped sacred skekel, that nothing with any sign or image might be presented to God. He entered the Temple of his fathers through a market, where he bought the means of rightly approaching and worshipping their God. Now, if we would understand Christ's mind and emotions in presence of this scene of praise through purchase, we must do it through his saying, "Make not my Father's house a house of exchange."¹ The phrase "my Father's house" expresses his ideal of the place and its purpose : it is where parent and child may meet each other, where the filial may com-

¹ John ii. 16.

mune with the paternal spirit, not alone, but in the home, amid its loved and trusted kin. The phrase "a house of exchange" expresses his idea of the actual scene, what made it so direct and painful a contradiction to his ideal. Honest merchandise He did not condemn. What He condemned was not simply the intrusion of merchandise into his "Father's house," but its attempt to regulate and express the relations between Father and child. It first depraved, and then destroyed, the filial spirit. It was fatal to the pure and delicate affection, the soft and gentle love, that made the home of God the best home of man. It was the corporate expression of the cardinal sin of Judaism, the reduction of man's worship of God to a service by acts formal and artificial, through instruments and articles sensuous, external, purchasable.

The cleansing of the Temple is an event that has been provocative of much criticism and discussion. Paulus, true to his not very rational naturalism, reduced it to what was little else than a popular tumult led by Jesus. Strauss, in his first *Leben*, explained it as a myth suggested by Malachi iii. 1-3. Bruno Bauer made merry over it as the evidently fictitious story of a free fight, in which, had it really occurred, Jesus would have been certain to find the dealers in sheep and doves and the money-changers more than a match for Him. But, in truth, the event is intrinsically one of the most probable. It had a sufficient reason, and was in no way inconsistent with the character of Jesus. Severity is but a form of gentleness — is gentleness become strenuous against the evil and injurious through its love of the good and the injured. A character incapable of indignation is destitute of righteousness, without the will

to give adequate expression to its moral judgments. Here there was almost the worst possible perversion of the holiest things, an offence a conscience would condemn in proportion to its purity. The emotions awakened in the mind of Christ by the conflict of the ideal and the real could not have been more strongly, and therefore more fitly, expressed. Then, too, the act was finely intelligible to a Hebrew, an act of splendid loyalty to his God. The man who was zealous for God could not allow his house or his name to be profaned. The prophet but asserted his inalienable right when he commanded worship to be reformed, the Temple to be purified. Christ is here but resurgent Hebraism declaring in brave and expressive acts the doom of apostate Judaism.

But there is another side to the matter, present to the mind alike of Christ and his Evangelist. The Jews ask, "What sign shewest thou unto us, seeing that thou doest these things?" They do not absolutely deny his right to do what He had done, they only demand his warrant, by what authority. Now the remarkable thing is the answer of Christ, "Destroy this temple, and in three days I will raise it up." This answer explains his act, shews it to have been to his own mind, as later to John's, symbolical. The Temple was the type of the ancient worship, embodied and represented Judaism. To destroy it was to abolish the system it represented. As it was the type of the old faith Christ was the type of the new. He was the true ideal temple—in Him God was manifested, through Him man found God. He was the tabernacle of God with men, the personalized Divine presence.¹ Here, then, were the false and

¹ John i. 14; cf. Rev. xxi. 3, 22.

the true, the sensuous and the spiritual, the depraved type and the perfect reality, facing each other; and Jesus says, "Destroy this temple — the whole ancient system as here incorporated and symbolized — and in three days I will create a new and permanent form for the eternal truth that had here a transitory type. The destruction is to be your act, not mine. I am not come to destroy the law and the prophets, but to fulfil them. My death may seem to you an expedient necessary to save the nation, but what you mean to save the nation will really destroy it. In three days I will make it evident that the Temple is superseded, that Judaism is doomed, the reign of the letter over and the reign of the spirit come. The holy city, the New Jerusalem, shall then come down from God, and its Temple shall be the Lord God Almighty and the Lamb."

The saying explains the prominence John gives to the incident. It was to his mind the inauguration of the new economy, the explicit claim on Christ's part to be the true temple of God, the heart of the new religion. The impression made on him by the scene and the saying seems to live in his awed and frequent references to the temple or tabernacle of God with men. And the claim appears to have impressed other minds almost as much as his. Two significant things he mentions; first, that many believed on Christ; and next, that He did not commit Himself to them. The belief was sensuous rather than spiritual, due more to miracles seen than to truths understood. And in such faith Jesus did not confide. The men who gave it He did not receive into his own inner circle. Those who stood there must believe in Himself rather than his works. John happily illustrates both points by a person. Nico-

demus was the type of a man who believed because of the miracles, and who was, however well-meaning, anything but a man to be trusted. He is indeed exceptional—the one Pharisee and ruler who honestly seeks to be instructed by Christ. But while he was discontented with the past, he cannot quite break with it. The prejudices of a life are hard to conquer, but the coarse yet subtle persecutions of society are still harder to bear. Nicodemus was stronger than the first, but weaker than the second; and Jesus speaks to him as one weak while strong, who believed the miracles but did not trust their Worker. The discourse was, while particular, universal, while addressed to the man, addressed to him as a representative of a class, in a sense of the race.

It is one of the notes and peculiarities of the Fourth Gospel that the reflections of the historian often so blend with the discourses of Christ that it is hardly possible to tell where the latter end and the former begin. It is so eminently here. The discourse of Christ ends most probably with Verse 15, and Verses 16–21 express the explicative thoughts of the Evangelist. Yet his mind has become so completely possessed with the Spirit of his Master, that his words are as the words of Christ. The commentary so finely harmonizes with the discourse as to make it into a more perfect whole, a discourse not simply to Nicodemus, but to the Christian ages. It may be necessary to exhibit the two sections in their relations to each other, and to the historical and ideal elements in the person of Christ.

The discourse proper falls into two parts: the first (Verses 3–8) explains the condition of entrance into

the kingdom, and this condition at once explains the nature of the kingdom and is explained by it. The kingdom is a kingdom of the Spirit, and the birth into it is a spiritual birth, an effect whose cause is the ubiquitous, silently ever-operating Divine Spirit, whose historical symbol or expression is "the water" that purifies and renews. The second part (Verses 10-15) explains Christ's relation to the kingdom and to the men who seek it. If men enter it, it must be by faith in Himself—which is but the intellectual and personal side of the change that had been before described on its spiritual and social—but it must be absolute faith in Him as one who testifies of what He knows, as a Speaker who knows heaven as earth, and has descended that He might speak with the authority of one who had a celestial as well as a terrestrial presence. And He who requires such absolute faith can do so only as the creative spiritual centre of the world, the spiritual pole as it were of humanity, drawing all eyes and hearts towards Him, that He may illuminate all with his light and gladden with his love. The discourse thus speaks to the deepest needs of Nicodemus. He is but a seeker after the things of the senses. What he needs is a change of the spirit, entrance as a trustful child into a new society which he is too sensuous to perceive. And to enter, it is not miracles he must regard, it is their Worker. The Christian society is constituted by faith in Christ.

The commentary, again, falls, like the discourse, into two parts, the first being an explicit statement of truths implied or indicated in the discourse; the second, an exposition of the principles that govern the conflict of light and darkness, love and hate, which the gospel is

written to pourtray. The former part (Verses 16-18) explains the ideal cause and design of Christ's historical appearance; the cause being God's love to the world, the design, most agreeable to the cause, "that the world through him might be saved." The latter part (Verses 19-21) explains the real or historical results of his appearance: on the one side, men so loving the darkness as to hate and refuse the light; on the other, men so loving the light as to seek it, that they may live, and be seen to live, in God. The two sections thus blend into a fine unity, constitute, when combined, a discourse which progresses from the idea of the kingdom and birth into it through the King to the causes and results of his historical appearance, the unequal, though long protracted conflict of Divine love and human hate.

In this discourse and commentary it has been contended that there are ideas strange to the Synoptics and their Christ, peculiar to the Fourth Evangelist, late in origin, and unhistorical in character. The most foreign and offensive of these ideas is the second birth, but it is only a more radical and expressive formula for a most characteristic thought of the Synoptic Christ, entering into the kingdom by becoming a little child.¹ The Apostolical Epistles, too, prove that the idea had so penetrated early Christian thought,² as to be explicable only as a creation of its common Creator. The idea expressed in the phrase "born of the Spirit" stands in fine harmony with John's prophecy, "He shall baptize you with the Holy Ghost," as with the later

¹ Matt. xviii. 3; Mark x. 15; Luke xviii. 17.

² Titus iii. 5; 1 Peter i. 3, ii. 2; 1 Cor. iv. 15; Gal. iv. 29; Phil. 10;
1 John ii. 29, iii. 9, v. 1, 4, 8.

notion of baptism in its name.¹ The commentary, too, is as distinctive of John as the discourse of Jesus. "Only-begotten" occurs in his characteristic sense.² Love and God, light and God, are associated as he likes to associate them³—the divinest qualities in God used to explain at once his antagonism to the ignorance and the evil of man, and his strenuous service of man's highest good.

Jerusalem was not to be the scene of Christ's ministry. It was tried and rejected. Yet with a noble love and loyalty to the queenly city He lingered in her neighbourhood, speaking his truth, baptizing⁴ men who came to confess their sins and be instructed. But He could not remain in Judæa; Pharisaic jealousy was too strong, threatened premature conflict. So He "departed again into Galilee," and He "must needs go through Samaria."⁵ The necessity was not geographical, but ethical, was rooted in his nature and mission, was not caused by his place. The story of the Samaritan journey is symbolical. John tells it as an allegory, while a history. The two were to him, where Christ's action was concerned, identical—the real ever representing an ideal. Strauss regarded it as a myth suggested by the beautiful tale of the meeting of Jacob and Rachel at the well. The woman was the representative of an unclean people; the five husbands represented their five idols, and the sixth their illegitimate worship of Jehovah. Hengstenberg and Keim are here in curious agreement with Strauss, with these differences, that the former of course rejects the myth-

¹ Matt. iii. 11; John i. 33; Matt. xxviii. 19; Acts i. 5, xi. 16.

² John i. 14, 18; ¹ John iv. 9. ³ John i. 4, 5, 7-9; ¹ John i. 5, iv. 8-10.

⁴ John iii. 22, iv. 1, 2.

⁵ Ibid. iv. 3, 5.

ical theory, while the latter substitutes religions for idols. But the narrative is too finely and minutely historical to be an allegory in their sense, and their interpretation fails to explain its most significant touches. The cardinal point of their allegory is but a secondary incident in the story, obtained by the sacrifice of its essential symbolism. For there is here a real enough symbolism, looking out from the double senses in the "water," "the well," "the mountain," "the harvest." What it is we may best discover through the feelings that must have been in the mind of Christ. When He retired from Judæa two thoughts must have possessed Him—the evil of the hateful formalism of the Jews, and the failure of his ministry in Jerusalem. Judaism had localized and concealed God; though a universal God, He could be found only at Jerusalem; though a righteous God, He could be worshipped only by sensuous forms and ceremonies. And these ideas of God stood in so radical antithesis to his that they had caused the failure of his mission, made the Jews not only disinclined to hear Him, but unable to understand the splendid significance of his words. But now this narrative supplies the contrast that at once illustrates and defines his truth and his mission. God is proved to be universal and ethical, capable of being worshipped anywhere, only to be worshipped in spirit and in truth. And the mission which establishes this truth is just in its spring time, but it is a spring which not only had the promise of harvest, but is equal to it. Though Judæa is behind, the world is before; if the one is a proud and exclusive city, the other is a field ripe to the sickle.

It is strange that Christ should often speak his most

remarkable words to the least remarkable persons. Here is a woman who for one splendid moment emerges from the unknown, stands as in a blaze of living light, and vanishes into the unknown again. But while she stands she is immortalized, the moment becomes an eternal now, in which Christ and she face each other for ever, He giving and she receiving truths the world can never allow to die. For the woman is a type, a particular that expresses an universal. She represents heathenism, the world waiting for the truths Christ was bringing. And what He gives to her He gives to the race ; what she receives she receives for mankind. In that woman man lived, and in her became conscious of the truth—"God is a Spirit, and they that worship him must worship in spirit and in truth."

The influence of Judæa lives in words like these. The "in spirit" is an assertion of the universal presence of God everywhere in man, never in a temple or city, to be worshipped by mind, never as in a place. The "in truth" expresses the essential quality or element of worship, stands, as it were, opposed to "in form" or "in ritual." The worship that is everywhere possible must be always ethical ; what is independent of place is dependent on spirit and truth.

But while the "in spirit" is in contrast with the "in Jerusalem" of Judaism, it is in essential agreement with "God is a Spirit." Where God is conceived as a Spirit, worship must be spiritual ; where worship is sensuous, God is sensuously conceived. Worship is but the mutual speech of the Divine and the human ; God is as active in it as man. And so it is only where He is rightly conceived that man can rightly worship. He could as little worship a God that was only cold

eternity or silent speechless space as it could know or speak to him. And so Christ verifies and personalizes "spirit" by the term Father, seeks by creating a new consciousness of God to create a new attitude of the spirit towards Him. As his phrase "in truth" is in contrast with "in ceremonies" or "in sensuous forms," so it is in radical agreement with the idea expressed by "Father." Falsity in worship may be either in the object or in the subject : if the first, it is idolatry ; if the second, it is hypocrisy. These, as commonly used, are opposites : heathenism is better than hypocrisy ; honest faith in a false religion is better than false worship in a true. But they may really be so related as to be opposite sides of one thing. Man cannot offer false worship to a true God. Where the worship is false the God must be the same ; the one falsifies the other. God is conceived and addressed, not as He is, but as the worshipper imagines Him to be. Hence Christ's aim was to create true worship by creating true knowledge of God. The Father deserved honour, the son owed reverence. Filial reverence was always beautiful and always honourable. It would not write a wrinkle on the brow that grew more beautiful with age, or touch with pain the heart that was loved for the love it had given. Filial honour grows with years. We become better sons and daughters the older we get, the more the memory of those we first knew and loved

Wins a glory from their being far,

and orbs into a rounded and mellow beauty we did not see while in their home. It is doubtful whether any daughter ever knew what her mother was or how she loved her till she herself had tasted the bliss and

pain, the anxieties and joys, of motherhood. Possibly no son ever honoured his father as he could and should have honoured him till he had sons clustering round his own knees and sitting at his own table. So Christ seeks to create filial love by creating a conscious filial relation, certain that the reverence which flows from love would make "worship in spirit and in truth" a happy necessity, local and sensuous worship a sure impossibility. The idea of God which Judæa cast out and Samaria received was the idea creative of the true worship, everywhere possible, but possible only as ethical.

And for this faith, what hope? The Outcast of Jerusalem, the city of the one God, might well despond. Yet to Him comfort had come and largest hope. His own words to the woman, the woman's attitude to Himself and his truth, had evoked visions that became to Him, weary as He was, as the very food of God. He saw the world standing all open in eye and soul to receive his truth, made by it reverent, obedient, holy; and wishing to cheer others with the vision that gladdened his own soul, He said, "Lift up your eyes, and look on the fields; for they are white already to harvest. And he that reapeth receiveth wages, and gathereth fruit unto life eternal: that both he that soweth and he that reapeth may rejoice together."¹

A. M. FAIRBAIRN.

¹ John iv. 35-36.

SCRIPTURE AND THE THEORY OF DEVELOPMENT.

"THE Bible, and the Bible only, is the religion of Protestants." If this aphorism of Chillingworth's is true, it may be doubted whether a true Protestant ever existed. In other words, it is very doubtful whether there ever was a Christian who had drawn his theology absolutely and wholly from the Scriptures, without any aid from tradition, or from the *Zeitgeist*, or from the pulpit, or from any of those Idols of the Den or of the Market or of the Theatre which so powerfully influence even minds which fancy themselves altogether independent.

The question which I propose to myself to discuss in this paper is, The Relation of the Bible, on the one hand, to Theology and the Creeds; on the other, to the Theory of Development. It is a question which, like most other questions of like kind, has of late years increased both in importance and in complexity. Half a century ago the answer would have been very short: "Scripture is the only ground of faith; Theology is the deductive science which formulates the teaching of Scripture; the Creeds are the summary expression of the results of theology." But then half a century ago little was known of the history and growth of the Canon; little was thought of the fact that there were organized Churches, and therefore presumably a rudimentary theology, before the existence of the New Testament Scriptures; and the history of doctrines was unknown as a science. Nor is there even now any general appreciation of the great though silent

revolution which this science involves. Partly from timidity, partly from indifference, most persons wish to regard all theological questions as long ago settled ; and they dislike the idea that in the nineteenth century there can still be room for inquiry, for induction, for reconsideration, or for growth. But still, the very fact that a history of doctrine is possible, shews that theology is not a stationary science ; that confessions of faith cannot be regarded as final ; and that, whatever we may think of the way in which he applied it, Dr. Newman's principle in his *Essay on Development* is one which cannot be overthrown.

The fact just mentioned, that the Church, and even probably some simple form of creed, existed before the completion of the Canon, is a very pregnant one. For if a Christian theology existed when the books of the New Covenant were in process of writing, it is clear that this modifies considerably our conception of the writers' object and point of view. Had they been writing, as is commonly assumed, to impart the facts and doctrines of Christianity to persons hitherto ignorant of them, we might expect their writings to contain a complete and even systematic theology ; but writing as they did for Churches or individuals already initiated into the Christian Covenant, we should rather expect that they would write in an unsystematic way, and with reference rather to the special circumstances and shortcomings of those to whom they wrote, than to any ideal body of doctrine which they were to impart. They would assume a certain acquaintance with Christian truth, and would occupy themselves more with what might seem defective, than with *a priori* theories of doctrinal proportion and completeness. In other words, they would

recognize Christian tradition as an element running parallel with the Christian Scriptures. And this is in truth the only hypothesis consistent with the admitted facts of the case. For the sacred writings of the New Covenant do not present us with any approach to a systematic handbook of religious belief and practice. They appeal to the knowledge already in possession of the readers; their professed object is that Christians may know the certainty of those things wherein they had been instructed; they exhort the people to keep in memory what had been already preached to them; they bid them to hold the traditions (*παραδόσεις*) which they had been taught, whether by word or letter; everywhere they presuppose a knowledge such as a Christian preacher of the present day reasonably assumes his hearers to possess; and if ever they have to go back to first principles, and to lay again the foundations, they do so in an apologetic tone, reminding people that whereas for the time that they had believed they ought to be teachers, they need still to be learners.

It is hardly too much to say that this view of the New Testament Scriptures, obvious as it seems to us, has been in abeyance ever since the Reformation. The very name of Tradition had been so discredited by the use which had been made of it by the unreformed Church, the authority of the Church had been stretched to cover so many and such glaring corruptions, that an unanimous instinct led men to seek for some fixed, stable, unvarying basis of authority for Christian doctrine, which basis they rightly found in the supremacy of Scripture. For in Scripture they found, not indeed a systematic digest of Christian faith, but an authorita-

tive utterance of the first preachers of Christianity, and a record of the teaching of the Master Himself. And so, finding in Scripture sufficiently clear indications of what Christianity was in its origin and first principles, it was easy for them to say, looking at the mediæval Church, This at least is not the Christianity of the New Testament Scriptures. But from thus appealing to Scripture as a sufficient witness against the rank growth of corruptions and perversions which had smothered the Church, it was a short step to acknowledging it as a complete, comprehensive, scientifically exact handbook of dogmatic theology. Thus the Westminster Confession lays down that "It pleased the Lord, at sundry times and in divers manners, to reveal Himself, and to declare his will unto his Church ; and afterwards . . . to commit the same wholly unto writing." Again : "The whole counsel of God, concerning all things necessary for his glory, man's salvation, faith, and life, is either expressly set down in Scripture, or by good and necessary consequence may be deduced from Scripture ; unto which nothing at any time is to be added, whether by new revelations of the Spirit or traditions of men." A complete rule of faith and life, which should give, not merely wide general principles, to be developed and applied by the enlightened intellect and conscience, but full and ample details to guide them infallibly in every difficult question and every doubtful case—this was the ideal which men strove hard to find in Scripture. A high ideal, doubtless ; yet not the highest. For slowly and gradually it became apparent that a revelation of God once for all, stereotyped in an infallible book, fitted in no better with the facts of the world's progress than did

a progressive revelation of Him through an infallible Church. New phases of society, new forms of thought, new discoveries of science, new religious and intellectual needs, stretched the old bottles well nigh to bursting. And so it is coming now to be acknowledged that when the pen of the latest Apostle or Evangelist ceased to trace the characters of the last word of the Canon. God did not then at once and for ever cease to reveal Himself; that He, who at sundry times and in divers manners spake in times past to the fathers, speaks also to us still; that history—political, ecclesiastical, social, mental, theological—is a continuous revelation of God and his ways; and that, taken in its true sense, the "Development of Christian Doctrine" is not an afterthought, to cover corruptions and innovations, but a patent fact, nay, a proof of the vitality and universality of the Christian faith.

It may perhaps tend to make the matter clearer if we take one or two instances of what is meant. Let us take, first, the ordinance of Christian baptism. That baptism is of Divine appointment and of perpetual obligation is admitted by all Christians except the Society of Friends. But here the agreement ceases. Who are the right subjects of baptism—infants or adults? what is the right method of administration—by immersion or by affusion? what are the essentials of baptism—whether simply water and the words of institution, or whether it must also be administered by a lawful minister?—these and other questions at once arise. Had Scripture been written as we should have written it, all such questions would have been settled speedily and finally by an appeal to Scriptural authority. There we should have found ample, minute, unmistakable

directions which would have secured uniformity of practice on a point so important. The appeal to Scripture has indeed been made for centuries. The analogy of the initiatory rite under the Old Covenant, the probability of infants having formed part of the family of the Philippian jailer, the command of the Lord to suffer little children to come to Him—these and other proofs, equally convincing to all who were ready to be convinced, have been urged as conclusive in favour of infant baptism. Yet a large body of Christians still appeal to Scripture in support of their belief that baptism should be offered to none but actual and conscious believers, and that vicarious vows, made by parents or godfathers and godmothers, are an unwarrantable corruption of human invention. What conclusion can we draw from this but that the age and mode of admission to the Christian Covenant are to be regulated, not by more or less probable inferences from a few texts of Scripture, but by a “Development of Christian Doctrine,” by the inspiration of the Divine Spirit penetrating the Church, guiding the religious instincts of men, leading them gradually, and sometimes through devious ways, into all the truth? Or take again such a question as that of prayers for the departed. Nineteen Protestants out of twenty will settle such a question summarily by some such argument as this: “What is the use of praying for the dead? Their state for ever is settled at the very moment of death; and if it were not, can we suppose that our prayers would make any difference in the Divine judgment? There is no command in Scripture to pray for the dead, therefore it is unwarranted.” On the other hand, it is certain that in the earliest post-apostolic

days of which we have any record it was, to use the words of Bingham (xv. 3. § 16), "the general practice of the Church to pray for all without exception." The Reformers indeed, in view of the gross corruptions and abuses connected with the practice, felt themselves obliged to cut out all such prayers from the public worship of the Church; yet in the Church of England at least the practice is nowhere forbidden, and so orthodox a Protestant as Dr. Johnson both practised and recommended it. The Scriptural argument in its favour, which is confined to the probability that Onesiphorus was dead at the time when St. Paul wrote of him, "The Lord grant that he may obtain mercy of the Lord in that day" (*cf.* 2 Tim. i. 16 with Verse 18), is hardly worth insisting on, and the question therefore resolves itself into a matter of religious sentiment. If it is pressed home as a question of hard logic, "How are the dead likely to be benefited by your prayers?" we must admit that no serious case can be made out for it; but if there is a Christian instinct stronger than logic which says, "My wife's or my child's name has never been omitted from my prayers in the morning and in the evening and at noonday, for twenty, thirty, fifty years, and must I drop it now because we are

divided by the stream,
The narrow stream of death?"

—if the heart refuses to be silenced for want of "Scripture proof," and demands to pray, in the words of St. Ambrose, "Give perfect rest to thy servant, even the rest which thou hast prepared for thy saints;" or if the parent, with his heart bleeding for a loved child taken from him, when he prays, "Bless, Lord, the children whom Thou hast given me," refuses to exclude

the one whom he believes to be with his Lord in Paradise ; then many a devout soul will believe that what God has not revealed in his Word He has whispered to the heart of the mourner, and that to pray for "the whole family in heaven and earth" is but a carrying out of our belief in the communion of saints. Or yet again, take the now much-debated subject of everlasting punishments. It is hardly too much to say that, till less than a century ago, the whole Church had accepted this doctrine on the strength of two or three passages of the New Testament which, on a superficial view, seem strongly to declare it. In the present day there is a widespread and spreading revolt against this doctrine. It has been shewn by eminent scholars and divines that the word usually translated eternal or everlasting (*aiώνιος*) really denotes, not unceasing time, but a sphere above time, and that the unquenchable fire and undying worm signify God's unceasing wrath against sin, not the unceasing punishment of the sinner. It is quite true that in this case men have read into Scripture their own fierce theology ; but has the revolt against the doctrine sprung primarily from an investigation of Scripture texts ? No ; rather the spirit of the New Testament has worked into and leavened the religious thought of the age, until men have said, "This cannot be the meaning of these texts : let us consider them again in the light of modern thought." And so they have found in the New Testament, not indeed any absolute assurance of the final salvation of all men, still less any comfortable scheme of universal remission of punishment, but a lively hope that, somehow and somewhere, the love of God will be too strong for sin, and the cross of Christ will at last draw all men

unto Him, and God be all in all. Here again then we have a "Development of Christian Doctrine," a drawing out, partly from the Christian consciousness, partly from Scripture, of a doctrine which men of old "could not receive," and which is being taught to us in these later days by the light of God's Holy Spirit.

It is then a question which urgently demands, not indeed an immediate settlement, but a calm and temperate and thoughtful discussion, What is the precise relation in which Scripture stands to the light and the truth which we believe God is bringing forth, and has yet to bring forth, for his people? The old theory, carried to its extreme form in the Westminster Confession and the Larger and Shorter Catechism, in which for each statement of theological definition a verse or two of Scripture, shorn from its context, was quoted as a direct testimony from God—a theory which made the letter everything and the spirit nothing, which banished all consideration of Old or New Covenant, of Gospels or Epistles, of poetical or argumentative books, of context and occasion of writing—is evidently a thing of the past. Scripture can no longer be used like the definitions and axioms of Euclid, as a collection of scientific data for deductive reasoning: it has come to be recognized as a sacred literature, a record of revelations made *πολυμερῶς καὶ πολυτρόπως*, i.e., in many portions and in many manners, passing through various media, to be interpreted with reference to the circumstances and degrees of knowledge of the writers. In fact, the Reformation, when it established Scripture as the sole and all-sufficient rule of faith, although it was in one sense a protest of the spirit against the letter, did yet in another sense rivet for a time upon the

Church the chains of the letter. When decisions of popes and decrees of councils and opinions of doctors were set aside for the unchanging authority of Scripture, a great step was taken in the direction of liberty; but for the time the principle of growth, of doctrinal development, of widening revelation, was laid aside, and the Reformers, weary of false developments, fell back upon a doctrine of finality which rendered even true and legitimate developments impossible. May it not be that amid the clouds of darkness which seem for a time to overshadow us, a new day is dawning upon the Church, in which, the letter having done its work, the spirit of truth shall lead us onward, if not yet into all the truth, at least into a higher truth than we have as yet attained?

The bearing of these thoughts upon the proper subject of this publication—the Exegesis of Holy Scripture—is not difficult to discern. The work of *THE EXPOSITOR* will be not so much to hammer out texts into doctrines as to bring all lights to bear upon the mind and meaning of the writer. To take an instance not unfamiliar to the readers of these pages. In the exposition of the Book of Job, Pope Gregory the Great expended vast ingenuity, great labour, and great eloquence, but he did not even approach to a consideration of the question, What does the book mean? Out of this text he got this doctrine, in that text he found that type or sacrament; in the seven sons of Job he found the clergy (seven being the number of perfection); in the three daughters the faithful laity; and in his friends—not quite unreasonably—he recognizes the heretics. Nor has this tendency to find in texts what we bring to them, not what the writer

meant to put in them, become wholly extinct in more recent days. The heading of Chapter xix. 25-27, "Job believeth the resurrection," is an instance of the way in which Protestants, severing passages from their context, have discovered direct statements of New Testament doctrines in poetical or figurative writings of the Old Covenant. On the other hand, since the principle has been recognized that the sacred books have a definite and ascertainable meaning, few books have been so fruitfully treated, few have yielded such abundant matter of edification, as this same Book of Job. On the former principle, it presents us with a theological kaleidoscope; on the latter, with the discussion of a great moral and religious problem. Or take again the prophetical books. As long as the value of the prophecies was held to consist in the mechanical fitting-in of some passage in the Prophets with an event in the New Testament, it mattered little what were the prophet's surroundings, who he was, whether he prophesied in Judæa or at Babylon; but as soon as we learn to seek in prophecy not primarily a miraculous foretelling of the future, but a revelation of God's moral law, then the prophets stand out in their several individuality, and speak to us not with the "hideous hum" of mysterious oracles, but with the human voice of inspired preachers of righteousness, who know

Tá τ' ἔοντα τά τ' ἐσσόμενα πρό τ' ἔοντα,

not by a mere supernatural power of soothsaying, but by a moral insight given them by the Father of lights.

It is often said that because Christianity is perfect there can be no growth or progress in it. Rather because it is perfect, it implies growth. Dr. Newman

says, quite truly, "In such an idea as Christianity, developments cannot but be, and these surely divine, because it is divine."¹ The point on which we are at issue with him is that, whereas he says these developments are found "in the historic seats of apostolical teaching and in the authoritative home of immemorial tradition," we should look for them in the less definite, but no less real, form of those great movements of Christian thought of which it is impossible to tell whence they come and whither they go, but which leave their traces upon the tradition of Christian doctrine for all after time. And from this would seem to follow the important result, that all dogmatic definitions and confessions of faith are to be regarded as provisional, as denoting and recording whereto men have already attained, rather than as fixing for ever the form of Christian belief. Doubtless those who drew up the Confession of Augsburg, or the Thirty-nine Articles, or the Westminster Confession, were fully persuaded that they had finally and for all time defined the Christian faith : yet how large a portion of each of these venerable documents now lies wholly outside the sphere of modern theology ! The history of doctrines, a branch of ecclesiastical history which we owe to Germany, is in itself a protest against dogmatic finality. Doctrines, like institutions, forms of government, ritual observances, can be traced in their origin, their development, sometimes in their decline and decay. The controversies of the last generation are meaningless to the present. The theological standpoint of the nineteenth century, whatever theologians may say, is not that of the Reformers, nor of the Schoolmen, nor of the Fathers. Is it that of the Apostles ?

¹ Chap. iii. sect. 2, § 11.

To this last question we answer Yes—and No. Yes, for the apostles had for their only standpoint and foundation, Jesus Christ; No, for God has for eighteen centuries been teaching the hearts of his people, by sending to them the light of his Holy Spirit, and we cannot believe that teaching to have been wholly barren and unfruitful. Yes, for the apostles desired to know nothing save Jesus Christ and Him crucified; No, for even the chief of the apostles confessed that at one time he had known Christ *κατὰ σύρκα*, after a carnal imperfect sort, and that as yet he saw *δι' ἐσόπτρους ἐν ἀντίματι*, by means of a mirror, in a dark similitude. Yes, for we cannot go beyond St. John's teaching, God is love; No, for wider knowledge of man and of the material universe has widened in a thousand directions our conception of the diffusiveness of his love. The same sun that shone on the apostles shines on us, but it lights up a far more extended view.

Theology, like other sciences, is progressive. It is ever developing new truths, or new aspects of old truths. The scribe instructed unto the kingdom of heaven must bring forth out of his treasure things new and old. The expositor of the sacred text, if he would touch men's hearts, must find in Scripture not hewn stone for building up dogmatic systems, but a teeming principle of life, which can quicken new systems of thought, and aid in the solution of new social problems. He must avoid the opposite dangers of clinging to the old because it is old, and snatching at the new because it is new. Scripture, if we read it rightly, is the most comprehensive of all books, for it reaches from the remotest antiquity to the most distant future, and in both it reveals to us the same God, de-

veloping and moulding all things into conformity with his perfect design. Far from excluding developments, it presupposes them ; for it speaks of treasures of wisdom and knowledge still laid up in Christ ; it tells us of a Comforter who shall take of the things of Christ and shew them to us ; and it distinctly speaks of revelation as progressive. " As many as are perfect, all we who have maintained our manhood in Christ, let us have this mind ; let us forget the past, and press ever forward ; and then, if only you hold this fundamental principle, if progress is indeed your rule, though you are at fault on any subject, God will reveal this also to you." False developments no doubt there may be, and have been, as well as true ; but we may believe that in the long run Dr. Newman's favourite principle will hold good (*Securus judicat orbis terrarum*), and the universal voice of Christian humanity will be found the surest interpreter of the Christian Scriptures. Meanwhile for us, whose lot God has cast in an age of transition and unsettlement, the true motto is Patience. If for a time Moses tarries on the Mount, let us not be in too great a hurry to make a golden calf, so as to settle our difficulties provisionally.

The clouded hill attend thou still,
And him that went within ;
He yet shall bring some worthy thing
For waiting souls to see ;
Some sacred word that he hath heard
Their light and life shall be ;
Some lofty part, than which the heart
Adopt no nobler can,
Thou shalt receive, thou shalt believe,
And then shalt do, O man !

THE EPISTLE TO TITUS.

CHAPTER I. 12-II. 15.

Verse 12.—It is not often that St. Paul quoted from the treasures of classic literature, and when he did so he did not draw upon the most celebrated of the Greek poets. The Hymn of Cleanthes gave him a text in his speech on Mars' Hill; the treatise of Epimenides “concerning oracles” ($\pi\epsilon\rho\acute{\iota}\chi\rho\eta\sigma\mu\omega\nu$) furnished him with another. Epimenides was a Cretan poet of religious character and prophetic claims, who visited Athens 599 B.C., and who shortly afterwards died, at the advanced age of one hundred and fifty years. He appears to have uttered a terse drastic proverb, a bitter epigrammatic characterization of his fellow-countrymen, a portion of which, “The Cretans are always liars,” was quoted by Callimachus in his hymn to Zeus. Theodoret attributes the whole quotation to Callimachus. Jerome, Chrysostom, and Epiphanius agree to refer this severe indictment against the Cretans to Epimenides, the semi-mythical and prophetic minstrel and priest. The severity of the condemnation did not interfere with the tradition preserved by Diogenes Laertius, that the Cretans did sacrificial honour to him as a god. According to Diogenes,¹ stories manifestly fabulous are told of Epimenides, and he is credited with having written numerous treatises and poems.

The line is hexameter in its form, and declares that “*the Cretans are always liars, evil beasts, idle bellies.*” The charge of falsehood is repeated undoubtedly by

¹ Diog. Laert. i. 10. It is not unworthy of notice that Diogenes in this very chapter speaks of the “anonymous altars” erected in conjunction with the sacrificial rites suggested to the Athenians by Epimenides.

Callimachus, and this characteristic must have been deserved, if we are to trust the hosts of testimonies to the same effect from other sources. The very word *Cretize* was invented, meaning "to play the part of a Cretan," and was identical with to deceive, or to utter and circulate a lie. "Evil beasts" is a phrase expressive of untamed ferocity, wild cruelty, truculent selfishness, and greed; while "idle bellies," or "do nothing gluttons" (Ellicott), completes a picture of most revolting national character. This blending of falsehood with cruelty, and both with indolent sensuality, is not without its parallel in other times.

Verse 13.—St. Paul adds, *This aforesaid testimony is true.* We need not attempt, with Huther and others, to vindicate the Apostle from the charge of ingratitude and undue severity. It is not without interest that Paul should deliver in this emphatic way a testimony first borne some seven hundred years before he wrote, but confirmed from numerous unexpected quarters.¹ *On which account confute them*—*i.e.*, the gainsayers among the Cretan Jews or proselytes—*sharply, in order that they may be sound in the faith.* Here we have another adoption of the phraseology of health or of "soundness" in relation to the faith. Probably it was suggested to the Apostle by the previous adoption of phrases indicative of disease and of severe remedies. A sharp knife, instruments of cautery, firm handling, free incisions, are needed for some poisonous and putrefying sores; and as in former days Titus had to shew the Corinthians how to purge out the old leaven, to deliver wicked persons to Satan, to rebuke pretentious sciolism, and proclaim "no quarter" to certain

¹ Wettstein has given a host of confirmations.

kinds of vice, so once more he had to lift up his voice like a trumpet, and out of sheer kindness was commanded not to spare them. This healthiness of faith was only to be secured by their (Verse 14) *not giving heed to Jewish fables and to commandments of men who are departing from the truth.* These Jewish myths, and human commandments substituted for divine authority, have already been discussed.¹ The corruption of the Mosaic law by traditional observances of presumably equal antiquity and authority had been condemned by our Lord, although the oral literature of the Jewish schools consisted largely of parabolic and fictitious narrative, made use of to justify the refinements of their ethical system. Commandments of men thus departing from the truth of the moral code, or the simplicity of the revelation made by Christ, were often built upon these dubious and misleading myths. The moral, or rather immoral, quality of these perilous additions to the law of God was clearly in the Apostle's mind, for he goes on to make the grand Pauline² assertion (Verse 15), *To the pure, all things are pure*, with special reference to food, in the first instance, but applying also to marriage, business, pleasure, daily life, Sabbath observance, and social freedom. The "all things" referred to are those actions which in themselves have no *moral character*, which, apart from the motive or moral bias with which they are approached, are neither clean nor unclean, good nor evil, prudent nor imprudent, and Paul declares them to receive their character of purity from the purity of the agent. Paul is not, as Heydenreich supposes, referring to errors of idea or of doctrine which might by moral purity be transmuted into harm-

¹ Cf. THE EXPOSITOR, vol. ii. p. 59, ff.

² Cf. Rom. xiv. 20.

less aliment for the soul, but to that vast region of conduct to which Jewish pedantry and Oriental asceticism had applied the vexatious rules, "Touch not, taste not, handle not." *All these things*, indifferent in themselves, are *pure to the pure, but to those who are polluted* (by sin) *and unbelieving*, to those who, contaminated by sin, do not trust in the great Redeemer and Purifier, and gain no deliverance from the miserable consequences of sin, *nothing is pure*. St. Paul does not, I think, here speak of *two* classes, but of *one* class who, though defiled in many ways, have never sought cleansing by repentance towards God, by reconciliation and contact with Him, by faith in Christ. The impressive thought is suggested that mental defilement may render every meal, every act of business, pleasure, or love, an impure and defiling thing. The extent of the evil is still further defined by the additional clause—not given as a reason (not introduced by $\gamma\alpha\rho$, but by $\alpha\lambda\lambda\alpha$), but as a further illustration of the damning character of sin—*and further their mind and conscience are polluted*. These two words¹ are not identical, though they cover much of the same ground. The "mind" is more than the mere intellective faculty, and includes the activity of the will; and "conscience" is the moral self-consciousness which brings self, and the past, and the entire behaviour of the soul and spirit, into judgment. This conscience may be "good" in the sense of being approving, or in the sense of being active; it may be "evil" in that it is torpid, seared, or dead, and also in respect of its being accusing or condemnatory. Defilement of "mind" must mean that thoughts, ideas, de-

¹ Both terms are abundantly discussed in Delitzsch's "Biblical Psychology," and also in Beck's "Biblical Psychology," recently translated. See pp. 61, 69, 96.

sires, purposes, activities, are all corrupted and debased. Defilement of "conscience" would mean that the sentinel sent to watch was bribed to hold his peace, or that the guide to loftier standard was eagerly applying some base-born man-made perilous rule as all-sufficient. To such, "nothing is pure."

Verse 16.—They profess to know God. St. Paul is not speaking of those who deny the existence, or dispute the authority of God. On the contrary, he suggests that they are making loud professions, have sounded the depths of God, *but in works they deny¹ him, or it* (*i.e.*, that they know Him — *verlugnen sie es* — Luther); *since they are abominable* (a word only used in this one place in the New Testament, though found in LXX.), hateful to God, and *disobedient, and in respect of every good work, worthless*: a severe indictment, demanding sharp reproof and necessitating anxious pastoral care.

*Chapter ii. Verse 1.—*In contrast with false teachers, whose "minds and consciences are defiled," and who are "with reference to every good work reprobate," Titus is charged to *speak the things that are in harmony with sound*—*i.e.*, healthy and health-imparting—*doctrine*. Christianity is a holy life, but this life takes its origin in the truth. It can be propagated by teaching. "The good seed is the word of God." The Apostle proceeds at once to a classification of persons and an assignment of characteristic virtues, which are striking proofs of his keen observation, and a vindication of the claim of the gospel to promote the

* This word, common in the New Testament, is only used by Paul in the Pastoral Epistles.

perfection of our humanity. The old and young are not to change places, nor is either sex to assume the characteristics of the other.

Verse 2.—The grammatical form of the expression would justify us in translating, *Such as, that the aged men be sober.* The word “sober” is used in 1 Timothy iii. 2 in this literal sense, though it sometimes has the metaphorical sense of “watchful.”¹ Sobriety in all things is the peculiar character befitting age. Hasty, impulsive, intemperate speech, frivolous gaiety, thoughtless indulgence, are hateful in the old. The Christian elders should at least aim to possess the virtue without which hoary hair would be a disgrace rather than a crown of glory. They are not only to be “sober,” but *grave and discreet*; terms on which I have already commented (1 Tim. ii. 2, 9), and which nobly pourtray and illustrate the highest characteristics and the truest consecration of age.

Age should fly concourse, cover in retreat
Defects of judgment, and the will subdue ;
Walk thoughtful on the silent solemn shore
Of the vast ocean it must sail so soon.

Healthy, or sound, must they be *in respect to their faith, love, and patient endurance.* The Apostle, in his earliest Epistle—his First to the Thessalonians (Chap. i. 3)—congratulated that Church on “work” of theirs which originated in *faith*, on “labour unto weariness” which was dictated by *love*, and on “patient endurance” which was born of Christian *hope*. In writing to the Corinthians (1 Cor. xiii. 13) his wondrous lyric of heavenly love, St. Paul says, “Now abideth faith, hope, love.” The Lord, from his throne of glory, ad-

* See Ellicott’s notes on *νήπειρ*, 1 Tim. iii. 2; 2 Tim. iv. 5.

dressed the Ephesian Church (Rev. ii. 2) thus : " I know thy works, thy labour unto weariness, and thy patient endurance." The passages throw light upon each other. Occasionally " hope," the child of faith, the source of patience, the secret of peace, and the well-spring of joy, is substituted by the Apostle for one or other of the emotions with which it is so closely associated, either as antecedent or consequent. But, making allowance for this characteristic touch, it is profoundly interesting to trace in this — one of the latest of the Pauline Epistles — the vibration of a note struck by him in his earliest ; an argument of no small weight in determining the authenticity of the Pastoral Epistles. Paul would have Titus cultivate among the aged men of Crete the root-principles out of which all holy living proceeds. The peculiarity of the Pastoral Epistles—reference, *i.e.*, to the *τὸ οὐρανεῖν*, or the being *sound* or *healthy* in these respects—suggests the possibility that " faith " may be undermined or perverted ; that " love " may become irregular, sentimental, partisan, or hysterical ; and that patience may degenerate into listlessness, obstinacy, or stoicism, if it be not fed at the fountains of Christian " hope." Does not the reference here to the causes and sources of holy living, rather than to those effects of them on which he had enlarged when writing to the Thessalonians (1 Thess. i. 3), suggest to us that the longer St. Paul lived, he more and more acquired the habit of putting confidence in Christian principles and " sound " motives ?

The gospel revealed the lofty destiny of woman, and it is not surprising that, in *Verse 3*, St. Paul should continue his advice to Titus thus : Enjoin

that the aged women, in like manner, should preserve in their demeanour holy propriety. *Καταστήμα* is more than vesture. As Jerome has it, “Their gait and motion, their countenance, their speech, and their silence, should exhibit a certain dignity of sacred decorum.”¹ The very word seems to convey the fine thought that there is a consecration, a sacerdotal eminence and sanctity, possible and even normal, in the life of woman. The aged woman should have in her looks and ways something better than the garment of the priest or the aureole of the saint. It is fitting and seemly that she should. The Apostle adds a grim touch after this hint of saintly sacerdotal beauty. He knew the temptation of “old women” of both sexes to be censorious, blundering, and self-indulgent, and so he adds μὴ διαβόλους, *Let them not be slanderous, nor enslaved by much wine.* Compare the corresponding phrase in 1 Timothy iii. 8. The special circumstances of the community in Crete, already referred to in the words of Epimenides, may account for the strengthened expression. They are, moreover, to be (as Beza translates the rare word *καλοδιδασκάλους*) “mistresses of honour,” capable of “beautifully instructing” by their word and their example those who look up to them for counsel.

Verses 4, 5.—In order that they may school² the young women. Timothy (1 Tim. v. 2) was exhorted to take

¹ Ιεροπρεπεῖς occurs nowhere else in the New Testament; but cf. Ephes. v. 3; 1 Tim. ii. 10.

² Σωφρονίζω is an απ. λεγ. in the New Testament, and means to lead or draw others to σωφροῦνται. Huther says the word is almost equivalent to νοικετεῖν, but here opposes itself to the special sins and temptations of the young, and he quotes from Dion Cassius, Iv. 605. Δεῖ τοὺς μὲν λόγοις νοικετεῖν, τοὺς δὲ ἀπειλᾶς σωφρονίζειν. The text σωφρονίζωσιν, probably an irregularity of the later Greek, is preferred by Tischendorf (8th edition) on high authority, but Ellicott does not accept the ungrammatical reading.

similar duties upon himself at Ephesus. Here Titus is told to transfer the responsibility of this “schooling” to the aged women. The young women must be taught *to be loving to their husbands, loving to their children*—fulfilling the high functions of wives or mothers—*discreet, chaste*. The next word is open to two readings,¹ and the majority of modern editors and translators adopt the rare word, *workers* in their home, or *at home* (Davidson). Theophylact and Ecumenius join the following epithet (*ἀγαθάς*) with it, and suggest the idea of “good housewives;” but it is better to continue the list of virtues, *good* in the sense of benevolent, kindly, and gracious, *obedient*, freely submitting themselves *to their own husbands* and to no other men. And then the great law of the family is put on the highest Christian ground, *in order that the word of God be not blasphemed*. If those who profess the gospel of Christ fail in any of these respects, it is more than possible that the blame will be thrown upon God’s word. (*Cf.* 1 Tim. vi. 1.) If Christians profess to be influenced by a supernaturally strong and sacred motive, and then fail to do what lower and ordinary motives often succeed in effecting, the world charges the failure on the lofty motive itself, and Christ bears once again the sins of his people: He is crucified afresh and put to open shame.

Verses 6–8.—Titus is to take upon himself the duty of dealing with the young men. *Exhort the younger men in like manner to be discreet, or soberminded.* The repeated use of this word (*σώφρων*) and of its derivatives reveals the extent of a temptation which beset old and

¹ Tischendorf (8th edition), Lachmann, and Alford prefer *οἰκουρούς*; Ellicott preserves the older reading (*οἰκουρός*), “keepers at home”—*domus curam habentes* of Vulgate.

young alike, men and women too, in the Churches of Crete. Rash movements, hasty temper, irregular passions, outbursts of selfishness, and bitter revengeful judgments, had come under the notice of the Apostle, and had pressed heavily upon his many-sided well-poised mind. His contact with Greek thoughtfulness and mental balance had made him impatient of Jewish prejudice as well as of Asiatic impulses and waywardness, and he urges upon his converts sound-mindedness in every variety of form and at every opportunity. But here he turns sharply on the vigorous young man Titus himself, and reminds the evangelist that in guarding the vineyards of others he must not forget his own soul or the conduct of his own life. *In all things exhibiting thyself¹ as a pattern of good works, shewing in thy teaching, incorruption,² gravity.* Teaching may be easily “corrupted” by the intrusion of lower motive, by the habit of saying a slashing thing which does not heal or help the erring, but simply amuses the confident, who are not touched by the satire or broken by the rebuke. Moreover, teachers may correct some sins in a manner that shews more sympathy with the sin than concern for the sinner. If Titus is to deliver the burden of the Lord to the young men of Crete, his own life should be a pattern, and his teaching, both in form and manner, must be free from every trace of self-conceit, slovenliness, or vanity. The matter of the teaching is to be *sound speech that cannot be condemned, that the adversary, whether devil or man, may be ashamed when he has nothing evil to say of us;*³ “μηδέν,” says

¹ The pronoun is here added by way of emphasis to the middle reflexive voice of the verb. Winer, G. G. p. 322.

² The received text reads ἀδιαφθορίαν. The critical editors prefer ἀφθορίαν. The two words have nearly the same meaning.

³ There can be little doubt that περὶ οὐμῶν, not οὐμῶν, is the correct reading.

Fairbairn, very acutely, "having reference to the subjective condition of the adversary: however desirous, he could get hold of no objective ground of shame." Paul thus identifies his own reputation with that of his young companion, and resolves to suffer any shame that might befall him.

Verses 9, 10.—St. Paul now advances to another large and special group of persons to be found in the Cretan Churches. In the First Epistle to Timothy (Chap. vi. 1–6) he had grappled with the exciting elements which Christian freedom introduced into the relation of master and slave, and had laid down broad principles of action, both for the master and servant.¹ The advice given here is more concrete and limited, and was probably dictated by some well-known acts of insubordination and resistance. Christianity did not proclaim a servile war, or cover with its ægis resistance to the constituted forms of society. It uttered principles which would ultimately break every unjust fetter, proclaim deliverance to the captive, and the opening of the prison to them that are bound. The Apostle proceeds thus: *Exhort² bondmen—servants or slaves—to submit themselves to their own masters—at least, not to regard their Christian liberty, per se, as a justification of resistance to their own masters; and more than this—to be well-pleasing to them in all matters.* This cannot be held to cover violation of conscience or right. *We must obey God rather than man*—when their claims are opposed; but the Christian slave may glorify God by the sweetness and brightness of his demeanour, and may on the other hand provoke the most perilous

¹ THE EXPOSITOR, vol. iv. pp. 191–198.

² Some verb of this signification must be supposed, and why not the παρακάλει of *Verse 6*, rather than λάλει of *Verse 1*.

criticism of his Christianity by a morose, sullen, or retaliating disposition—not contradicting, not purloining (*cf.*, for the word, Acts v. 3), not appropriating for their own use the property of their master—but shewing all good fidelity—every kind and sort and form of faithful honourable dealing. This would of course include a thoroughly reliable spirit, but the Apostle, by omitting the article, implied that there are many different ways in which a man may be found faithful. “Fidelity in that which is least” is often a higher test of conscientiousness than conspicuous loyalty in great affairs. The remarkable phrase covers the whole realm of thought, of speech, temper, and gesture, as well as embraces the sanctity of covenants, the sacredness of property, and the dignity of mutual relations—in order that they may adorn the doctrine of our Saviour God in all things. Chrysostom says here. “The Greeks judge of doctrines, not from the doctrine itself, but from conduct and life. Women and slaves may be, in and of themselves, teachers, by the bare instrumentality of their conduct in domestic life.” Calvin says: “God thinks it meet to receive an ornament from bondmen whose condition was so mean and wretched that they were scarcely reckoned among men.” Bengel, on the word “adorn,” adds: *Quo viiior conditio servorum eo pulchrius describitur eorum pietas.* This teaching of St. Paul is in harmony with the words of the Lord Jesus, “Out of the mouth of babes and sucklings hast thou perfected praise.” God gets his highest praise from the lips of little children, his robes of glory from the faithfulness, honour, and simplicity of bondslaves.

Verses 11–14.—The Apostle, in a truly Pauline manner, proceeds to indicate the deep spiritual and evan-

gelical principle upon which all this practical advice in reality rests. I will first present the passage in exegetical detail, and then endeavour to reveal the logical order and connection of the thoughts. *For the grace of God that bringeth salvation to all men*—or that is salutary, a source of salvation (*σωτηρία*) to all kinds, classes, conditions, and individuals of the human race¹—appeared, i.e., was manifested in the Incarnation as the notable revelation of the fullest and grandest perfections of the Divine Nature. “Grace” is more than wisdom, power, righteousness, goodness, or truth. Grace is more than “mercy,” or love shewn to the undeserving; more than “pity,” or love exercised towards the wretched. It is all this and more: it is LOVE imparting ITSELF and producing its own image and likeness in its self-impartation. The “grace” here spoken of is that by which we are “saved.” “Salvation” is more than pardon, more than deliverance from disaster or condemnation; nay, it is more than “justification,” it is the entire reconstitution of our nature, the restoration of our manhood to the Divine ideal. “The grace of God bringing salvation to all men appeared:” the adequate revelation and manifestation of it took its place in history, *disciplining us*—submitting us to a *παιδεία*, to a searching, purging, educating process—to the intent that having denied—repudiated—ungodliness and the lusts of this world—The word *κοσμικὰς* is used on one other occasion in the New Testament, and there (Heb. ix. 1) it is applied to the sanctuary of the wilderness. It refers here to the passions, desires which

¹ There can be hardly any doubt that *πᾶσιν ἀνθρώποις* must be taken as qualifying *σωτήριος* rather than as giving an indirect object to *ἐπιφάνη*. This view is adopted by Huther, De Wette, Mack, Ellicott, Alford, even though some of them do not omit, with Tischendorf, the *η* before *σωτήριος*.

have their source and their object in the *κόσμος*, in “nature” apart from God, in “humanity” as untouched by grace. It is more than the “lusts of the flesh” (*cf.* 1 Peter ii. 11), and includes all the desires dictated and augmented by the world—we should live in the present world, or better, in the present dispensation and course of things, soberly, righteously, godly. “Soberly,” with sound mind, governing and ruling ourselves. “Sobriety”—*σωφροσύνη* again—is the chastisement of all our passions; “living soberly,” is living in respect of word, wish, occupation, pleasure, in harmony with our highest ideal. To “live righteously” is to live under the sense of obligation to the just claims of every kind which our neighbour can bring against us. Righteousness, therefore, involves love and service wheresoever these are “due” from us. To “live righteously” is to recognize practically the rights of others, while “to live godly or piously” is to admit all the claims of Almighty God on our service, obedience, and affection. We have in these three words the grandest classification and enumeration of all virtues.¹ Looking for the blessed hope, or the object of our Christian hope. This expectation is scarcely a part of the heavenly discipline effected by the “grace of God.” St. Paul adds a co-ordinate condition of the divine life of holiness and love. “The hope,” or that on which hope fastens, “is laid up for us in the heavens,” and it is expressly set forth in this one of the Apostle’s latest epistles with the same earnestness that we find used in the earliest of them. The object of Christian hope is the *epiphany*, or the manifes-

¹ Wolf says: “Optime illi res instituunt, qui per τὸ ἐθελῶς officia adversus Deum, per τὸ δικαίως officia adversus proximum, per τὸ σωφρόνως vero illa adversus hominem ipsum indicari existimant.”

tation of the glory of the great God and our Saviour Jesus Christ. There is a richer fuller manifestation of this glory than any which had then, or has yet, been made. "I will not leave you orphans ; I will come to you," was the parting promise of the Lord. He came again to his disciples, when He shewed Himself alive after his Passion by many infallible proofs. He came again to them in the powers of Pentecost. He undertook then the headship of his body—the Church. He manifested his glory in every act of his people's love, in their faith and patience; but they have rightly felt that "grace" fuller, richer, more transcendent, was to be supplied in that further and final manifestation of the Lord for which the entire Apostolic Church was waiting. They waited patiently for the Lord, as though, while they spoke, He might come again, and every eye behold Him with the same vividness of "intuition" as was granted to the dying Stephen or the enraptured seer in Patmos. They were no more mistaken in their estimate and hope of his coming than the prophets of the Lord were mistaken in older times, who saw in vision, and as already close at hand, the agonies and the victories of the "servant of the Lord." When the epiphany of this glory shall have taken place, it will be but as the twinkling of an eye, as a "little while" since the angels said, "This same Jesus shall return, in like manner as ye have seen him go into heaven." A thousand years with the Lord are as one day. A question of considerable interest arises, whether the Apostle here distinctly and emphatically speaks of "our great God and Saviour Jesus Christ," or discriminates between the glory of God and that of our Saviour Christ. The simple grammatical rule or

consideration of Middleton, by which the one article ($\tauὸν$) is supposed to indicate necessarily one subject, and that the two expressions refer to one personality, must not be pressed.¹ St. Paul's usage in all *his* epistles may be appealed to on both sides. First, it is tolerably clear that St. Paul generally, if not universally, does speak of God the Father and Lord Jesus Christ as a twofold personality, and has never spoken of "our God Jesus Christ," or "Jesus Christ our God," still less of "the great God Jesus Christ." Secondly, St. Paul, when speaking of the future epiphany, always regarded it as a manifestation of the Lord Jesus Christ Himself, and not of the Father God. Therefore, on any understanding of this difficult verse, St. Paul *must* be held to have deviated from his customary *usus loquendi*. The early—even ante-Nicene—Fathers, held the view that Paul, who did speak in nearly equivalent terms of our Lord (1 Tim. iii. 15, 16; Rom. ix. 5; Col. i. 15–20), here asserts in the strongest language the absolute Deity of our Saviour Jesus Christ. Here Ellicott, Mack, Lange, Oosterzee, Calvin, Tholuck, Fairbairn, Ebrard, and many others, agree; while Winer, Huther, De Wette, Conybeare and Howson, fall back on the idea represented in the Authorized Version. Erasmus said, "Our Lord and Saviour Jesus Christ will appear in the same glory with his Father." I take it that the manifestation is said to be one of "the glory of our God and Saviour Jesus Christ," *who*—in this lofty and august majesty, and because He was possessed of it—*delivered up Himself*—his whole unique personality — *on our behalf* — $\varepsilon\pi\grave{\epsilon}\rho$ is here used, not

¹ Take, e.g., Acts iii. 11, $\tauὸν Πέτρονκαὶ Ιωάννην$, where, though a second $\tauὸν$ is given by Tischendorf (8th edition), a sufficient authority for him, yet he shews strong authority for the older reading.

avtì—in order that he might—by the payment of a λιτόρων, or ransom-price—redeem us from all iniquity—lawlessness, opposition, and transgression of the Divine ρυπος—and purify unto himself a peculiar people—secure the sanctity as well as the special possession by Himself of a peculiar people or nation—λαὸς εἰς περιποίησιν (1 Pet. ii. 9)—zealous of good works. Thus the holiness, the practical and efficient goodness of the special (*λαὸς*) people, is the end contemplated in the redemptive work of the God-man.

Verse 15.—*These things speak, and exhort and reprove with all authority, as charged with a Divine message and burdened with a solemn commission. Let no man despise thee, or thy message.* This retrospective summary and solemn injunction seem to demand a brief attempt to set forth the connection of the thought of the entire passage. (1) Its central idea appears to be *a life of sobriety, righteousness, and godliness*, issuing in and sustaining the practical advice previously offered to old men and maidens, to matrons, aged and young, to youths, and slaves of all degrees. (2) The subjective condition of this heavenly life on earth is explicitly stated—*a denial of all ungodliness and worldly passions.* (3) This “life” and its “conditions” are originated and promoted by a process of Divine discipline. There are processes, mental and disciplinary, which augment and stimulate this life of godliness. (4) This entire subjective process rests upon two groups of sublime objective realities: (a) the historic epiphany of the *grace* of God in the Incarnation; (b) the anticipated and prophetic epiphany of the *glory* of our great God and Saviour Jesus Christ. Thus it calls for the exercise of the twofold energy of

“faith” and “hope.” (5) The “grace” and the “glory of God,” received and appropriated in Christian faith and hope, attain their highest expression in the redemptive self-sacrifice of the God-man. (6) By way of closing the circle of the thought, it is expressly stated that the end of the redemptive work is the creation of “a holy people,” who are not only his “peculiar treasure” and inheritance, but who have, as the law and charter of their incorporation, this grand distinction, that they are charged with the genius of goodness —the passion for godliness. They are the very “zealots” of goodness, passionately eager for all that will help and move them to realize the ideal of the Divine life.

If this be the outline of the colossal thought of this great utterance, we see the full meaning of the γὰρ (for) in Verse 11.

H. R. REYNOLDS.

CHRIST FEEDING THE MULTITUDES.

OUR Gospels contain accounts of the miraculous feeding of large multitudes by Christ on two different occasions. On the first, five thousand were fed, and the narrative of this miracle is recorded by all four Evangelists.¹ On the second, the numbers were four thousand, and this miracle is mentioned only by St. Matthew and St. Mark.² In the accounts of these two miracles there are, as might be expected, many points of great similarity, while there are some features of very marked difference. Opposite schools of critics have dealt with these narratives in diverse ways. Those

¹ Matt. xiv ; Mark vi. ; Luke ix. ; John vi.

² Matt. xv, ; Mark viii.

who are disposed to treat the gospel history as a series of compositions on which they may put the freest construction, and for the form of which they think themselves at liberty to account in such wise as may seem most in accord with the ordinary course of human events, have dwelt to the full on every point of resemblance which is to be found in the two narrations, and have striven to shew that out of one occurrence, whether miraculous or not, two stories have in process of time been elaborated, whereas there was but one occasion on which Jesus wrought the work which has been put on record in a double form. Others, desirous to accept the Gospels in their integrity, and being of a more conservative, and therefore perhaps, at the present day, less popular school of criticism, have laid much stress on the points of difference between the narratives, and have thus, in some degree, left out of sight the equally prominent, if not more prominent, features of resemblance.

It would seem the right course, if we are to draw from the Gospels their true sense, to keep firm hold both of the points of likeness and unlikeness in these histories, for both appear to have their proper importance.

All four narratives of the first of these miracles agree that it was wrought for the sustenance of a multitude composed mainly of our Lord's own countrymen. Jesus had been teaching in the cities of Galilee,¹ and healing them that were diseased. At the close of his labours of love He went away to the other side of the lake, that He and his disciples might enjoy a brief repose. But the people from the western side, when

¹ John vi.

they knew of his departure, followed after Him,¹ and when they were come, He continued his teaching to them ; foregoing, as He so often did, his own desire for rest. It was after this crowd had been some time with Him that the occasion for feeding them arose. The day had begun to wear away ; they were faint with hunger, and they had no meat. Now it was when this first miracle of feeding so large a multitude was ended, that a feeling manifested itself among them which demonstrates most clearly their nationality—which shews us that they must have been Jews. We are told “Jesus perceived that they would come and take him by force and make him a king,”² and for this reason He removed Himself out of their way. Their thoughts were arrested by the mighty work which they had just beheld; and, with the national readiness to run after any new hero in whom they saw a possible deliverer from the yoke of Rome, they at once interpreted what they had seen into an evidence that here at last was One who might restore their people and nation to its ancient glory. With this view, they were ready to put Jesus forward as their Champion, and to give Him the title of King, if He would have it. But in Christ they had no Judas or Theudas,³ boasting himself to be some one, that he might draw much people after him. “He departed again into a mountain himself alone.”⁴

The second miracle was wrought among a very different people, and with a widely different result. Jesus had been in the neighbourhood of Tyre and Sidon,⁵ and had made a circuit through the northern regions of the Holy Land. Having crossed the Jordan in the

¹ Luke ix.

² John vi. 15.

³ Acts v.

⁴ John vi. 15.

⁵ Mark vii. 24.

upper part of its course, He had come into the hill country near Decapolis,¹ and was approaching the Sea of Galilee from the east. Here He was thronged by a crowd who were not Jews; but even among the heathen "he could not be hid." His fame had gone abroad, and the inhabitants, with all that roughness which characterizes a mountaineer population, brought their sick, and *cast them down* at the feet of the Healer.² The numbers of the crowd increased by reason of the cures which were wrought; and, tarrying with Jesus a long while, these men, too, needed some sustenance. The very mention of the time which they had been about Christ—"three days"³—is a mark of the hardy character of these dwellers in the hills. But amid the history of the miracles which Jesus wrought on this occasion we have an indication that the people were a multitude of a very different character from the former. These men were filled with no aspirations for the re-establishment of the kingdom of the Jews; they were not worshippers of the same God. We read that they "glorified the *God of Israel*"⁴ at the sight of the works of Jesus. But He was not their God, nor are we told of any desire on their part to become the servants of this God of Israel. But they knew their Healer was an Israelite, and they felt somewhat like Nebuchadnezzar at the rescue of the Hebrew heroes from the fire—"that there was no other God which could deliver after this sort."

In view of the differing circumstances under which these two miracles were wrought, and the different character of the recipients of Christ's mercy, there cannot, I think, be too much emphasis laid on those points

¹ Mark vii. 31.

² Matt. xv. 30.

³ Mark viii. 2.

⁴ Matt. xv. 31.

of resemblance which the one miracle has to the other. Dwell as much as you can on the common features of the food, and of the dialogue which preceded each miracle, and you will reach one true view of these histories. For here, as so often is the case in the life of Jesus, we have a token, slight when first observed, but yet full enough when it is pondered on, that the mission of the Lord was for Jew and Gentile alike, and that He was to be the bread of life to both. The Jew had the precedence in order of time, for he was of the seed to whom the promise had at first been made; and he had enjoyed larger opportunities of knowing God, so that among his race most surely it might be hoped that the foundations of the kingdom of Christ could be laid. But to the Gentile within a very short time there was to be offered equal admission to the privileges of the same gospel. And this revelation of the kingdom of God seems to be set before us most strongly when we emphasize as much as possible the common features in these narratives—those which tell us how Christ shewed himself to his own first, but then also to the heathen, as the true bread which came down from heaven, and was meant to give life to every man. We cannot fail to see a reason here why these histories have so much in common. They tell of a common salvation to be offered through Christ to Jew and Gentile alike.

But the different characters of the populations, and the different effects produced on the two crowds, shew most emphatically that the stories relate to different actions. There is besides another small and undesigned mark of distinction which is worth notice in these stories, and which exactly suits with what has been already

said about the two populations among whom Christ gave these manifestations of his power. In the first narrative the baskets are distinguished by all the Evangelists under the name *κοφινοί*. We know from other sources that this word is applied to baskets of a kind which could easily be carried on the arm, and which were suitable for the conveyance of small articles, such as are constantly borne about by every hand in places where the population is numerous, and where journeys to and fro are not matters of much consideration. One Roman writer¹ has especially marked this kind of basket (*cophinus*) as in use among the Jews, and has pictured it to us as the sort of vessel in which eggs and similar little things could be carried from place to place. Such then are the baskets specified by all the Evangelists in the first miracle as those into which the fragments were gathered after the miraculous meal. The word bears with it the impress of truth and personal observation. The multitude for whom the miracle was wrought were Jews, who had run together, basket in hand, from all the villages which lay round the Sea of Galilee. The *cophinus* was exactly the article which such a crowd so collected would be sure to have with them.

But when we come to the other miracle, although in our translation the same word (basket) is employed for the vessels into which the fragments were gathered, yet in the Greek it is an utterly different one. In the second story the word is *σπυρίς*, and it is a pity we cannot employ to translate it some word like the old English *frail*, still in use for wrappers of dried fruits, and in some parts of the country for the bag in which

¹ "Judæi, quorum cophinus fœnumque supellex."—Juvenal, *Sat.* iii. 14.

a carpenter carries his tools about. This seems to be exactly what is meant. It was such a basket as, being formed of soft material, could readily be made to accommodate articles of any shape, and it was also at times of a large size. In a basket of this kind (*spuris*) it was that St. Paul was packed up,¹ when he was lowered over the wall of Damascus to escape the way-laying of the Jews. Such a wrapper is exactly the basket we should expect to find among a mountainous people, where journeys from the valley to the heights were attended with some difficulty, and by whom every sort of article must needs be made into a great package, and borne on the backs of men, exactly as is now done in some parts of Switzerland and North Italy. When this *spuris* came to be adopted for use in towns, and for carrying smaller objects, its name appears in the form of a diminutive, *sportula*. The Romans adopted it, just as they adopted our own *basket*,² with its Keltic name (*basgawd*), and few words are more common than *sportula* in the silver age of Roman speech.

This natural touch of distinction in the two stories is exactly what we should expect from a consideration of the different localities in which each miracle was wrought; and, being preserved in all the narratives of the miracles, is one of the most convincing proofs that these records are pictures in the words of eyewitnesses of two different events.

While, then, we welcome all the points of likeness which can be found in the stories as tokens of the purpose of God from of old that salvation, though offered

¹ Acts ix. 25.

² "Barbara de pictis veni *bascauda* Britannis,

Sed me jam mavult dicere Roma suam."—Martial, *Epiogr.* xiv.99.

by Christ to the Jews first, should soon be as fully offered to the Gentile world, we feel no need to yield to the criticism of those who, by reason of this similarity—for which we as being Gentiles are heartily thankful—would ask us to detract from our estimate of the credibility of the Gospel narratives, because there are in them, beside the points of likeness, strong points of difference. For these, if rightly weighed, seem to give the most powerful, because unintentional, testimony to the truth of all that the Evangelists have told us concerning these miracles.

J. RAWSON LUMBY.

BRIEF NOTICES OF BOOKS.

THE SPEAKER'S COMMENTARY. NEW TESTAMENT. Vol. I. (London: John Murray.) This volume includes the Synoptical Gospels, of which the first was assigned to the late Dean Mansel. His commentary on St. Matthew, which extends to Chapter xxvi., can hardly fail to disappoint those who hoped much from the application of a mind so penetrating and original to the exposition of Holy Writ. There is little in it which might not have been written by a clergyman of the most ordinary type, provided that he had some touch of scholarship, and had taken the pains to read the commentaries most acceptable in orthodox circles. To a man of the Dean's remarkable gifts and culture it must have been the slightest and most perfunctory work. It reads as if he had simply jotted down what first occurred to him as he glanced through the Gospel.

But Canon Cook's work on St. Mark and St. Luke is, as all his work is apt to be, good and honest work: not quite so good, I think, as it is in his Commentary on Job; but that may be in part because that subject was chosen by himself,

while these books were originally assigned to other authors; and in part because his notes on St. Luke are simply a revision and completion of a commentary prepared some years ago by the Bishop of St. David's, but never sent to press.

On the whole the commentaries in this volume are hardly up to the mark which might easily have been reached by men who follow in the wake of Dr. Morison and Professor Godet. But the Introduction to the Gospels, by the Archbishop of York, is very able, comprehensive, and instructive. Happily, Professor Westcott has undertaken to annotate the Gospel of St. John—a fact which will induce all Biblical students to look with intense interest for the forthcoming volume of this great and laborious work.

Two Volumes have been added to THE CAMBRIDGE BIBLE FOR SCHOOLS since Professor Plumptre's admirable exposition of the Epistle of St. James was noticed in this Magazine—*The Book of Joshua*, by the Rev. G. F. Maclear, D.D., and *The Gospel according to St. Matthew*, by the Rev. A. Carr, M.A. They fully sustain the high reputation which this "Bible" has already achieved. Dr. Maclear's notes on Joshua do not, indeed, go very deep, nor do they betray much vivacity or originality of mind. Nor are the difficulties of this Scripture —e.g., the astonishing miracle recorded in Chapter x. Verses 12-14—handled with the decision and thoroughness which the researches of modern criticism have rendered comparatively easy. Nevertheless his work breathes a painstaking and reverent spirit; his annotations are clear and intelligent, and if at times a little dull and commonplace, they are always and pre-eminently *safe*. Mr. Carr's notes on St. Matthew are much more lively and telling, much more likely, I should think, to lay hold of a lad's mind and put him in the way of reading Scripture with quickened interest and an intelligent apprehension of its meaning. Difficulties are fairly faced, and, so far as possible, solved. There is a fine tone of sincerity and vivacity in his work, and even those who have

read many commentaries on this Gospel will occasionally get from him a suggestion which may set them thinking in new directions.

THE TEACHERS' BIBLE (London : Eyre and Spottiswoode) has long since won a good reputation with the class for whom it is specially designed. Its worth and usefulness have even been attested, I believe, by the fact that less enterprizing publishers have largely plagiarized from it. And, indeed, its excellent maps, tables, indices, concordance, &c., render it very acceptable and valuable to many who do not teach what they learn from it. In the new edition just published a new and most valuable feature is added to it, which cannot fail to make it still more useful and popular. It now contains essays on the poetry, the music, the ethnology, the plants, the animals, the money and weights of the Bible, on the Jewish sects and orders, and a chronological summary of Bible History, which exhibits the contemporary dynasties of non-Jewish countries. And it does great credit to the editor and publishers that these additional essays are not mere compilations by unknown and unskilful hands, but original papers written by scholars who are acknowledged to be in the front rank of their several departments. Thus, for example, the essay on the Poetry of the Bible is by Mr. Cheyne, that on the Music by Dr. Stainer, that on the Ethnology by the Rev. A. H. Sayce, that on the Plants by Sir J. Hooker, that on the Animals by Canon Tristram, and that on the Money and Weights by F. W. Madden. It would be impossible to select six scholars more competent to write on their respective topics than these: it would not be easy to select a six to match them. And their work is worthy of their name and reputation. Necessarily brief, it is nevertheless not only accurate and reliable, but singularly thorough and comprehensive. In fine, this Bible thoroughly deserves the success it commands. Every Sunday-school teacher should possess himself of it, and, if possible, of this last edition of it.

THE DURATION OF FUTURE PUNISHMENT, AND OTHER SERMONS. *By Rev. Charles Short, M.A.* (London : James Clarke and Co.) If Mr. Short has not done himself some injustice, he has at least put himself at some disadvantage, by the title he has given his book. It is very true that it contains two discourses on the duration of future punishment, and that in these discourses the Scriptural argument for the ultimate salvation of all men is stated in a very quiet and effective way. But these sermons stand last in the volume, and need not therefore have been put first on the title-page. The subject is one on which the gravest diversities of opinion obtain. There are myriads among us who are sincerely convinced that his view of it is opposed to the plain teaching of Holy Writ, and many of them are likely to turn away from a volume in which that view is, as it were, flaunted in their very face. It will be a pity if they do, since they would find much in this volume to instruct and edify them. For most of these sermons are able and thoughtful expositions of the Divine Word ; and in these he breathes a spirit so intelligent and devout, and shews himself so skilful in interpretation, that all who seek to acquaint themselves with the mind of the Spirit would be the wiser and the better for reading them.

Mr. Short seems to have all the gifts requisite for popular exposition. While studying the several Scriptures he takes in hand thoroughly, so that his acquaintance with even minute points of criticism occasionally reveals itself to the trained and experienced eye in the turn of a sentence or the emphasis laid on a word, he nevertheless handles them with a certain breadth, not labouring on merely critical points, nor dissipating the attention of his audience by insisting on a multitude of details, but presenting the main flow of thought in a large and effective manner, and lighting it up with illustrations drawn from the daily life and common spiritual experience of men.

It is quite evident, too, that he has kept himself acquainted with the best results of modern thought and research, and knows how to meet the difficulties by which the minds of

many are just now distressed. He has considered what Criticism and Science and Philosophy have to allege against the revelation of the Will of God contained in Holy Writ, or against the dogmas inferred from it by the doctors of the Church; and while admitting the force of whatever can be fairly advanced against the current interpretations of the Bible, he finds in it for himself, and for those who listen to him, truths which go deeper than Criticism can reach, and are of too divine a substance for doubt to tarnish. He has glimpses of the larger purer faith that is to issue from the disturbing process in which the things that can be shaken are being removed, in order that the things that cannot be shaken may abide with us in fairer and completer forms. It is impossible to read such sermons as those entitled, "The Two Revelations," or "God's Church wider than Man's," or "The Work of the Spirit in Modern Life," without feeling that, like the men of Issachar, he has "understanding of the times, to know what Israel ought to do," and to believe.

His style answers to his method and spirit. It is simple and telling, with that scholarly reserve and self-restraint which is so much more impressive than rash and turgid speech. He is fair and candid; and, while eminently reasonable, speaks with an accent of sincere and strong conviction. In fine, a new and able expositor makes his appearance in this striking volume; and, accordingly, we give him our "Welcome, and Well done!"

EDITOR.

BIBLICAL NOTE.

JOSHUA iv. 9.—This verse, as it stands in our Version and in the LXX., is very puzzling. It says that "Joshua set up twelve stones in the midst of Jordan, in the place where the feet of the priests which bare the ark of the covenant stood: and they are there unto this day." In the verse immediately preceding, we are told that "the children of Israel did as Joshua commanded, and took up twelve stones out of the midst of Jordan, as the Lord spake unto Joshua, according to the number of the tribes of the children of

Israel, and carried them over with them unto the place where they lodged, and laid them down there." This is intelligible enough. In commemoration of a ford having been miraculously made for them at a time when the Jordan was overflowing its banks, twelve stalwart men, one from each tribe, were to take as many stones from the bed of the river, and set them up in the first camping-place, to preserve the memory of the wonderful interposition. The water-worn stones from the Jordan would tell their own tale as to their having been in some river-bed, and, by their dissimilarity to anything in Gilgal, would excite inquiry in after times as to how they came there, and with what design they had been set up. But why should Joshua erect a second cairn in the course of the Jordan itself? How long would one stone remain upon another in a river subject to such a periodical rush of waters as took place every spring when the snows of the Lebanon melted?

The difficulty arises simply from mistranslation. The literal translation of the verse is as follows (preserving the same order of the words as in the Hebrew) : "And the twelve stones Joshua raised in the midst of Jordan from under the place where stood (*lit.* the station of) the feet of the priests which bare the ark of the covenant." Thus far the sense of the verse is parenthetical, its design being to record where the stones came from that were set up at Gilgal. Then it concludes the account of what was done, as narrated in the previous verse, by adding, "and they are there unto this day."

But how could this obvious sense have been missed? The answer is, Simply because the same word (*hēquim*) is used for the act of raising the stones out of the bed of the river and for the act of setting them up in Gilgal; but one is as common a meaning of the word as the other. Our Version entirely misses the force of the preposition *thachath*, *under*, *from under*, and renders it *in*. The necessity for doing this, in order to make any tolerable sense, should have been sufficient warning that the true meaning of the verse had not been found.

It may seem a small matter whether Joshua erected one cairn or two, but an obscurity which gives an air of improbability to a passage of Bible history is not a small matter; and in this case the obscurity is removed by a very simple suggestion, and a more faithful translation of the whole verse.

E. W. SHALDERS.

THE BOOK OF JOB.

V.—THE THIRD COLLOQUY. (CHAPTERS XXII.—XXVI.)

2.—JOB TO ELIPHAZ. (CHAPTERS XXIII. XXIV.)

A MAN who has eschewed evil and followed after that which is good, till God Himself has pronounced him upright and perfect, might, one should think, be so happy as "to avoid the carping censures of the world," or at least of his friends, even though both his friends and the world were ignorant of the Divine verdict upon him; nay, even though they themselves knew but little of his past history. For virtue and piety leave a visible stamp and impress on the very nature of the man who has long served them.

There is a kind of character in his life,
That to the observer doth his history
Fully unfold,

quite fully enough, at all events, to save us from mistaking him for an open and notorious sinner. But let a man be never so pure, never so eminent,

No might nor greatness in mortality
Can censure 'scape : back-wounding calumny
The whitest virtue strikes.

Though there be no evil in him, there may be much in the eyes that regard him ; and the evil eye distorts what it looks upon and tinges it with its own hues. Job's virtue was of the whitest. There was in him "a kind of character" which renders the censure of his

friends incredible even to us who see him but afar off. And yet, as we have heard, Eliphaz does not scruple to "accuse him home and home" with the most flagrant crimes, crimes wholly inconsistent with his character, however consistent with his position.

Job takes these charges very quietly, in part because he knew his entire innocence of them, and found open accusation a relief after so many veiled insinuations and "ambiguous givings out;" and in part because he is preoccupied with larger questions, and questions more open to debate than that of his own innocence or guilt. He can leave his character to speak for itself. "His integrity stands without blemish," let Eliphaz say what he will. And he is so absorbed in the endeavour to find God, who knows his innocence, and who seems to evade him lest He should have to attest it (Chap. xxiii.), that he can pay but little heed to what men may say against him. Nor is it only the mystery of his own fate which absorbs him. His own misery has opened his eyes to the misery of his fellows (Chap. xxiv.) ; the mystery of his own doom runs up into a still profounder mystery. The thought which engages and appals him is not simply that God has bruised *his* heart (Chap. xxiii. 16), but that the souls of myriads mourn under the oppressions of a constant misery, and yet God heedeth not the wrong (Chap. xxiv. 12); while myriads more rebel against the light, and yet God giveth them security (Chap. xxiv. 13, 23). It is not merely the misery he suffers, and that men suffer, however, which perplexes and distresses him. *That* is a darkness which might be borne if only he could see any good end to be answered by it. What most of all tries and saddens him is that he cannot see

God through this darkness, cannot see what good end, or that any good end, is to be subserved by the wrongs and calamities men have to endure. It was on this great problem that he was engaged before Eliphaz had spoken; and he now continues to labour and agonize over it almost as though the process of his thoughts had not been disturbed.

CHAPTERS XXIII. AND XXIV.

- CHAP. XXIII.—1. *Then answered Job and said :*
 2. *Still is my complaint bitter,*
 And my stroke heavier than my groaning.
 3. *O that I knew where I might find Him !*
 I would press even to his seat ;
 4. *I would set out my cause before Him ,*
 And fill my mouth with pleas ;
 5. *I should know the words with which He would answer me ,*
 And understand what He would say to me :
 6. *Would He contend against me in the greatness of His strength ?*
 Nay, He would make concession unto me :
 7. *There might the upright reason with Him ,*
 And once for all I should be acquitted by my Judge.
 8. *Behold, I go towards the East, but He is not there ,*
 And Westward, but I cannot perceive Him ;
 9. *Toward the North, where He is working, but I cannot see Him ,*
 Where He veileth Himself in the South, but I cannot find Him .
 10. *But He knoweth the way I take ;*
 When He hath assayed me, I shall come forth as gold ;
 11. *My foot hath held to his tracks ,*
 His way have I kept, nor turned aside ,
 12. *Neither have I gone back from the behest of his lips ;*
 I have preferred the words of his mouth to my own resolvcs.
 13. *Sole is He, and who can turn Him back ?*
 And what his heart willeth that will He do ;
 14. *That which is decreed for me will He perform :*
 And many such things are ordained by Him .
 15. *Therefore am I troubled at his Presence ;*
 When I consider, I am afraid of Him :
 16. *For it is God who hath bruised my heart ,*
 And it is the Almighty who hath filled me with confusion :

17. *For I should not be dumb because of darkness,
Because th'ick darkness enshroudeth me.*

CHAP. XXIV.—1. *Why are not times reserved by the Almighty,
And why do not they who know Him see his days ?*

2. *Some remove landmarks ;
They steal flocks and pasture them :
They drive away the ass of the fatherless,
And take the widow's ox in pledge :
They push the needy from the path,
The poor of the land are made to slink out of sight.*

5. *Behold, like wild asses in the wilderness,
They go forth to their labour,
Rising early in quest of food :*

The desert must yield them bread for their children !

6. *They reap fodder for him in the field,
And glean the vineyards of the wicked ;*

7. *Naked they pass the night, unclad,
And with no shelter from the cold ;*

8. *They are drenched by the mountain-storm,
And for lack of shelter they cling to the rock.*

9. *Some pluck the orphan from the breast,
And exact a pledge beyond his means from the poor ;*

10. *Naked, they slink away without clothes ;
Hungry, they must bear the sheaves :*

11. *They press out oil within the walls,
They tread the winevats—and thirst :*

12. *Vassals groan in the city,
And the soul of the wounded mourns :
Yet God heedeth not the wrong !*

13. *These are of those who rebel against the light,
Who will know nothing of its ways,
And who abide not in its paths :—*

14. *The murderer, who riseth before the dawn ;
He slayeth the poor and needy,
And at night he playeth the thief :—*

15. *The eye of the adulterer also watcheth for the evening gloom,
Saying, " No eye will recognize me ! "*

16. *And he muffleth up his face :
They dig through houses in the dark ;
By day they seal themselves up,
They know not the light,*

17. *For to them the dawn is as darkness,
But the night hath no terrors for them;*
18. *They pass swiftly as on the surface of the waters,
Their heritage is cursed in the land ;
They turn no more by the way of the vineyards.*
19. *As drought and heat consume snow-waters,
So Hades them that sin ;
The womb forgetteth them,
The worms batten on them ;
They shall be remembered no more,
And iniquity shall be broken like a tree.*
20. *They devour the barren who bear not,
And do no good turn by the widow ;
They drag off the mighty by their power :
They rise up again even when they have despairs of life.*
21. *God hath given them security, and they lean on it,
And his eyes are on their way ;
They are exalted a while ; then, they are not, but are brought low ;
They are gathered like other men,
And are cut off like the topmost ears of corn.*
22. *But, if it be not so, who will prove it,
Or make my words of no worth ?*

Chapter xxiii.—It is very strange that the Friends of Job, who have so long “gone about to apply a moral medicine to a mortifying mischief,” should have forgotten that

*The miserable have no other medicine,
But only hope,*

and should even have tried to snatch away from him the one hope by which he was sustained. This hope in the righteousness of God, and in an approaching manifestation of that righteousness, here finds fit and noble expression. The Chapter, so far from breathing, as some affirm, “a bitter and maddened spirit,” is inspired by a sublime and inalienable confidence in the equity of the Supreme Judge. Job distrusts neither Him nor himself. God is just; Job is upright: but

how is the upright man to reach the seat of that Divine Judge who is present with him, and yet absent; absolutely present, but not visibly present; felt, yet not discerned? *This* is the question which now agitates the mind of Job, and not any distrust of God's equity, or any fear of his own acquittal, nor any "stubborn opposite intent."

Whether *Verse 1* is an ejaculation of distress, the sigh of a perplexed and burdened spirit, or whether it is an exclamation thrown out at Eliphaz, the only reply which as yet Job deigns to make to *him*, it is hard to say. In the one case we must read it as meaning, "Ah, how bitter is my complaint! but how much more bitter the pain that wrings it from me!" In the other, we must read it as meaning, "You still think my complaint bitter and rebellious, that there is a mutiny in my mind against God. But is not his hand heavy upon me, far heavier than my groaning?"

But if there be a passing allusion to Eliphaz in this Verse, Job at once passes from all thought of the Friends, and of the charges—gross, open, palpable—which they have alleged against him. For, in *Verse 2*, he commences a pathetic lament over the absence of his Judge, who yet is somehow present with him, which extends to the close of *Verse 9*; and this is a sorrow which it had not entered the heart of his friends to conceive. More than once (Chap. ix. 34, xiii. 21) Job had expressed the natural fear that, even were he admitted to plead his cause before God, the splendours of the Divine Majesty would strike him dumb. But he has now risen to higher, and therefore truer, thoughts of Him. Could he but find Him, he would not stand afar off: he would press straight on to his

royal seat. In the light of that gracious Presence his cause would take order and proportion in his thoughts, and, instead of being struck mute, his mouth would be filled with pleas. The words of his Judge would not perplex him as his acts had done; he would understand what He would say to him. Instead of confronting and confounding Him with the brightness of his glory, the Almighty would veil his splendours; He would both listen and speak with a grace that would put him at his ease, and decide the cause with an equity which would acquit him of every charge. His only complaint is that he cannot discover his august Adversary, who is yet his truest Friend, that his Judge eludes his search.

Besides this invincible confidence in the justice of God, two points in these Verses are worthy of special remark. One is that, in the face of all the charges and innuendoes of the Friends, Job is as sure of his own integrity as he is of the Divine justice. The consciousness that his cause is good comes out in the pervading tone of the passage; and receives direct expression—if not in the final clause of Verse 6, which some render, “Nay, *even* He will not impute aught against me,” at least—in the triumphant ring of Verse 7.

There might the upright reason with Him,
And once for all I should be acquitted by my Judge.

It does not follow, however, either that Job was, or that he thought himself, wholly free from sin. Never, indeed, was any man so perfect,

but some defect in him
Did quarrel with the noblest grace he owed,
And put it to the foil.

And noble as the man was, noble almost beyond pa-

rallel, even we can see that he had the defect of his quality. A righteous man, he was too apt to regard his righteousness as his own, to ignore God's part in it. But all he means to affirm, here and throughout the Poem, is that, if he had sinned, he had confessed and atoned for his sin ; that, though it had pleased God to give him

a heart
As full of sorrows as the sea of sands,

these sorrows were not the result and punishment of his sins, and did not therefore imply and prove his guilt. This is the ground on which he takes his stand, and from which he refuses to be dislodged by any pressure of argument or any biting wind of calumny.

The other point to be remarked in *Verses 2-9* is that Job's conviction of God's presence becomes the more absolute as he looks for Him in vain. He turns east and west, north and south, *i.e.*, toward all quarters of the heavens, making passionate inquisition and search for God. And though he can nowhere discern Him, he is sure that God is everywhere present—"working" in the north, "*veiling himself*" in the south (*Verse 9*), although neither in south or north can he descry Him. The point is worth noting, if only because it illustrates that double consciousness of God experienced by every spiritual mind. How often are *we* conscious of a God present, but not visible ; present, but not accessible ; at work everywhere around us, yet veiling Himself from us, so that we cannot, or fancy that we do not, come into any vital contact, any sustaining fellowship, with Him ! Stunned by some sudden stroke of sorrow or loss, or overwhelmed with contrition for a wasted life, how many a man gropes after God if haply

he may find Him, although He is not far from any one of us! To all in that unhappy, and yet most happy case—for those who really seek God *will* find Him—Job's example is of priceless value. Let them but hold fast their conviction that God “besets them behind and before,” and has “laid his hand upon them,” let them but still seek after Him, and for them, as for Job, the veil will drop at last, and they will see Him as He is.

It will be their wisdom, too, as it was Job's, to be sure that, though they cannot find God, God has found them. He expresses this conviction in *Verses 10-13*. God, the very God whom he cannot see, knows the way he takes—knows, therefore, his innocence of all that is alleged against him, his uniform and anxious obedience to the Divine law, his instant and constant preference of the Divine will to his own; and hence Job is sure that, when he has been fully assayed or tried, he shall come forth as gold.

These Verses are very graphic and suggestive. “The way that I take” of *Verse 10* is, in the Original, “*the way that is with me*,” and means, “the way in which I habitually walk.”¹ And this way, as we learn from *Verse 11*, is God's way—“*His way have I kept*.” For the Poet conceives of the inward law, the law of the inward man, as a path in which God goes before us as a guide. And the first line of the Verse, “My foot hath held to his tracks,” not only implies that God goes before us in the way of righteousness, that so long as we keep that way we may perceive the imprint of his feet and place our feet in the steps which He has left; it also affirms that, so far from having “kept that

¹ Ewald translates, *den mir gewohnten Weg*.

ancient way trodden by men of sin," in which Eliphaz had charged him with walking (Chap. xxii. 15), and putting God out of his thoughts, he has habitually trodden in the path of righteousness, never planting an onward foot until he could see the print of God's feet before him. In the final clause of *Verse 12*, the verb rendered "esteemed" in our Authorized Version, and here "preferred," is, literally, "*I have laid up*" as a priceless and incomparable treasure; while the word rendered "resolves" is "*law:*" so that what Job really asserts is that, as compared with "his own law," his own natural will and determination, the words of God's mouth were to him a treasure, not only of superior, but of inestimable, worth. In short, he *has* "taken a law" from the mouth of the Almighty; he *has* "laid up his words in his heart"—taking the counsel of Eliphaz (Chap. xxii. 22) even before it was given. But most remarkable of all is the conviction expressed in *Verse 10*, "*When he hath assayed me, I shall come forth as gold;*" and that, not simply because it is so fine an utterance of Job's assured trust both in his own integrity and in the Divine recognition of that integrity, but mainly because it is the first hint we have of any suspicion on his part that suffering, instead of being the punishment of sin, may be a discipline of righteousness. The hint is afterward worked out at length by Elihu. But here already Job seems to reach a glimpse of it for himself. The thought only passes through his mind; had it staid with him, it would have been an inexpressible comfort and support: but still the thought does pass through his mind that men are tried like gold, in order to purge away their dross, in order that their true value may be certified and revealed. A greater

than Job has taught us that even the branch which does bring forth fruit is pruned and cleansed, "that it may bring forth more fruit."¹ And one of our own poets, the greatest and wisest, has cast the lesson in another picturesque form :—

Heaven doth with us as we with torches do,
Not light them for themselves ; for if our virtues
Did not go forth of us, 'twere all alike
As if we had them not.

And just as torches must be often struck and shaken if they are to give their best light, so the men who are as "lights of the world" are often exposed to shocks of change and blows of circumstance in order that they may shine before men with a purer lustre. Suffering at once tries, enhances, and manifests their virtues ; and so they are often permitted to suffer that their virtues may "go forth of them." Job's virtues would have been unknown to us but for his sufferings : it is to these he owes it that "the wide world is not ignorant of his worth."

But this gleam of light appears but for a moment ; it is instantly devoured by his traditional conception of the purpose and function of suffering ; and as he still thinks that suffering ought to be reserved for the guilty, Job returns to his unsolved problem, and is once more sorrowfully perplexed by the apparent inequalities of the Divine Providence.

The opening phrase of *Verse 13* is so curt and compressed, that it is almost impossible to determine its exact shade of meaning. Literally rendered, the Hebrew runs, *He is in one*, or, *He remains in one* ; and the underlying affirmation of this abrupt phrase

¹ John xv. 2.

may be either that God is unchangeable, or that He is unique. I have rendered it in the latter sense, “*Sole* is He,” i.e., unique, one by Himself, unparalleled, unapproachable; understanding Job to assert the unity of God and his sole and absolute authority. But the other rendering, which understands him to assert that the Divine Judge, who so studiously evades him, remains in one mind, and cannot be turned from his purpose to treat Job as a criminal, has as many great names in its favour, and as fully accords with the general sense of the passage. For, in *Verses 13, 14*, Job is evidently brooding over the thought that God is not to be turned from his purpose, whatever it may be; and though he has just professed that he prefers God’s will to his own, he has not fully learned that what God wills must be best. It is not the goodness of God’s will which now occupies his mind, but the sovereignty and unchangeableness of that will. And hence, in the latter clause of *Verse 14*, he anticipates that, as it evidently has been God’s will that he should suffer, he may still have to suffer, still have to endure many similar calamities at his hands. Therefore (*Verse 15*) he is troubled at God’s presence—at the *presence*, mark, of the very God whose *absence* he had just deplored (*Verses 8, 9*), and fears Him of whom he but now said (*Verses 3-7*) that, could he but see and plead with Him, he should not be afraid.

The seeming paradox is explained in *Verses 16, 17*, especially the latter; from which we learn that it is not the mere darkness of his calamity, that it is not the mere mystery of his suffering, which so intolerably wounds and amazes him, but the apparent hostility of God. Pain, penury, the scorn and contempt of men, the

unfriendliness of friends—all these may be borne : it is not these which break his spirit. What really unmans and breaks him down is not this outer darkness, but the inner darkness which it breeds, the eclipse of faith, the dejection of a love unrequited and disdained, a confidence which wins no response, the hideous confusion of thought bred by the conviction that the God who is present to bruise his heart is not present to listen to his appeals, to explain and indicate the course He takes with him. It is *this* which cuts Job to the quick ; for the spirit of a man may sustain him under any outward stroke : but a broken spirit who can bear ?

It is this also which gives force to the demand with which the next Chapter opens.

Chapter xxiv. Verse 1.—If the present God cannot become the manifest God, if He who smites men will not appear to heal at every moment when the wounded heart cries out for Him, why at least does He not go on circuit, why not have set times when all who take Him for their King may come and plead their cause before Him ? Let the Friends say what they will, and they have been very emphatic on the promptitude and certainty of the Divine judgments, God does *not* appoint, or does not keep, these days. And hence the unjust and rapacious perpetually escape the retributions they have provoked.

Then follows a graphic description of the crimes of which men dressed in a little brief authority are guilty, and of the terrible sufferings which they inflict on large and various classes of their fellows. Some are so openly and glaringly unjust that they do not scruple to remove their neighbours' landmarks — a very common crime in the East, where hedgerows are unknown and

walls are scarce—and even to drive off and openly pasture among their own flocks the sheep found in the fields they have invaded. Adding wrong to wrong, iniquity to iniquity, they seize on pretence of debt “*the ass*” of the orphan, the only one he possesses, and the yoke-ox of the widow, again the only one, leaving them utterly destitute. They push the poor, and even those they have made poor, “from the path,” from their accustomed way and course of life, so that they are compelled “to wander hither and thither, without home and without right,” to slink out of view, to fall into the miserable and abject conditions of the aboriginal inhabitants of the land (*Verses 2-4*).

In *Verses 5-11* we get a pathetic glimpse of the condition to which these aborigines, expelled by their more civilized invaders from their dwellings and fields, have sunk in the long course of years, and to which the poor and needy of the superior tribes are now being reduced by the exactions of their strong and unjust lords. Of this aboriginal and troglodyte race we have a still fuller description in Chapter xxx., and may defer till we reach that Chapter any detailed examination of their wretched estate. For the present we need only note that, like the wild asses, they wander through the barren steppe, or desert, demanding food of it, searching for its scanty and innutritious roots and herbs—these being the only bread they can get for themselves and their children. Their conquerors and oppressors may hire them to cut fodder for their cattle, but they dare not suffer them to reap the corn, lest they should eat of it. They may engage them to glean the straggling grapes which ripen late, but they dare not let them gather the best grapes or labour in the vats, lest

they should drink of the wine. Homeless and naked, they are drenched by the mountain storms, and, for lack of shelter, are compelled to huddle under the rocks, pressing close to them and clinging to them with their hands (*Verses 5-8*).

It is to this abject and miserable condition, or to a condition closely corresponding to it, that the petty tyrants of the clan are fast bringing the poor and needy of their own race. If these as yet are not driven to the wild, vagrant, and gipsy life of the aborigines who haunt the neighbouring rocks and caves, they are at least reduced to a form of serfage, or slavery, which is but a step above it. Reduced to utter penury by usury and oppression, stripped of their very clothing, they carry in the sheaves for which they hunger in vain, and tread out the wine with which they must not slake their thirst, and express the oil with which they dare not anoint themselves (*Verses 9-11*).

In the city their state is no happier than in the fields without, among the barns and vats and presses. For here they are but vassals who groan under manifold oppressions. They must fight and take wounds in quarrels not their own. Destitute of all else, their very lives do not belong to them, but must be risked, or flung away, at the bidding of their lords (*Verse 12*).

And, all the while, God looks down on town and field unmoved! So far from calling men to account, so far from smiting the wicked and saving the oppressed, He pays no heed even to these crying and intolerable wrongs!

Nor are these merciless and exacting tyrants the only “rebels against the light.” In *Verses 13-17* Job

opens a new count of his indictment, and enumerates three other kinds of men who will not abide in its ways,—the murderer, the adulterer, and the thief. The villain of *Verse 14* is the base petty murderer who, rising before dawn, lies in ambush where he may spring out upon the peasant going, through the darkness, to his work, defenceless and alone, and who is content with a few paltry coins or trinkets as the wages of his guilt—the coward who is parcel brigand, parcel thief. As *he* selects the dark hour before dawn, so the adulterer of *Verse 15* waits for the sudden gloom of evening, when, to escape detection, he muffles himself in the loose robe of a woman—as those who seek such nocturnal adventures still do in the Syrian towns—that, unhindered and unsuspected, he may enter the harem of his neighbour. The thief of *Verse 16* furnishes himself, not with crowbar and chisel, but—houses in the East being for the most part built of soft unbaked bricks or of clay—with a spade, that he may “dig” his way through the walls. Hence the Greek name for a burglar is *τοιχώρυχος*, “one who digs through a wall.”

One feature is common (*Verse 17*) to all these villains. They hate the light. They “seal,” or shut themselves up from it. Light is terrible to them, lest it should disclose their guilt, and not, as to most men, darkness. To them the dawn is as darkness; the night has no terrors for them, for they are familiar with it. The thought is repeated so often in this brief description (*Verses 13–17*), and so much stress is laid upon it, that, obviously, the Poet wishes to impress upon us the fact that “they love darkness rather than light, because their deeds are evil.” Shakespeare has the same thought—as, indeed, what thought has he

not?—and tells us that “when the searching eye of heaven, that lights this lower world, is hid behind the globe,”

Then thieves and robbers range abroad unseen
In murders and in outrage. . . .
But when from under this terrestrial ball
He fires the proud tops of the eastern pines,
And darts his light through every guilty hole,
Then murders, treason, and detested sins,
The cloak of night being pluck'd from off their backs,
Stand bare and naked, trembling at themselves.

In Verses 18–24 we have Job's answer to the question, What is the end, what the doom of these enemies of the light? And it is tolerably clear that in Verses 18–20 we have his conception of the end of the comparatively petty villains, such as the murderer, the adulterer, the thief, described in Verses 13–17; while in Verses 21–24 we have his conception of that of the tyrants—villains on a larger scale—depicted in Verses 2–12. But it is a moot point in which of two opposite senses we are to read these Verses. Many hold, it seems natural to hold, that as Job contemplates the course and end of the wicked, he sees that they are requited for their crimes even here; that he, therefore, virtually retracts his affirmation of God's indifference to the ways of men (Verse 12), and shews us in apt and graphic figures how the wicked are carried off as by a rushing flood, swallowed up by the ever-gaping mouth of Hades, and forgotten even by the mother who bare them; how, lulled into a false security for a while, they are broken like a tree seized in the fulness of its pride by a tempest, or cut off like the topmost ears of corn, which are the first to attract the eye of the reaper or of the passer-by.

But these Verses are at least susceptible of another

interpretation. It may be that, instead of retracting, Job reaffirms and completes his charge of indifference against God. He may mean that the murderer, the adulterer, the thief, and the still baser tyrant, with all who share their enmity to the light, pass on their evil way unpunished; that they float lightly down the stream and current of time; and that then, before any just doom falls upon them, any stroke of retribution, they are swallowed up of Hades, just as the heated and thirsty earth swallows up the snow that falls upon it, dying a swift and painless death. If their memory is not cherished, so neither is the remembrance of their guilt. If the worms batten on them, as on all men, their iniquity, instead of being left to bear its proper and bitter fruit, is snapped suddenly in two, like a tree in the strong hands of a storm. They live in security. God's eyes beam on them. They recover health and prosperity even when, conscious of their crimes, they have despaired of life. And if, like other men, like all mankind, they are brought low when the span of life has run out, yet, like better men, after a life free from care and laden with honour, they die a natural and even an easy death, and are carried in like the shock when it is ripe, or even like the very finest of the wheat.

Of these two interpretations I cannot but think the latter to be the better, although I admit that it is quite easy to take objection to it. I prefer it, in part, because the most able commentators incline to it; in part, because I find certain phrases and figures in these Verses which point very definitely to it, and feel it to be most consonant with the whole scope of the context; but, most of all, because it gives in another form

the conclusion at which Job arrived in his last speech (*cf.* Chaps. xxi. 7-15 and 23-33), and he is here confessedly carrying on the line of thought which he started there. Once more, I conceive, he stands amazed and perplexed before a fact which has tried the faith of the good in all ages, that at least some of the wicked, as they observe no restraints in life, so also they have no bands in their death. This, indeed, is the standing problem of the Divine Providence, and it is therefore all the more likely that it was the problem which now recurred to Job's labouring thoughts.

Incidentally I have already explained most of the phrases and figures of speech contained in these Verses; but there are one or two which may still require a word.¹ Thus the connection of thought in *Verse 18* is still somewhat obscure. The point of comparison in the first line is the swiftness with which the wicked disappear from the scene: they are like a straw on the surface of the stream, hurried away by the rapid current. In the second line it is admitted that their heritage is cursed in the land; but in the third, the vanity of that curse is indicated—*they* are no longer there to feel the curse. They will no more walk along the familiar path to their vineyards, and, therefore, the belated curse does not seize on them: they have escaped the pursuing but tardy vengeance; they are long since in Hades.

The metaphors in *Verses 19* and *20* carry on the same thought. If death be the end, if there be no

¹ In *Verses 18, 20-23*, the Poet uses the singular pronoun “he” collectively, personifying, as it were, the wicked class, or classes, which he has depicted. But as there is no doubt that he has the whole class—“rebels against the light”—in his mind, and as, moreover, he uses the plural in the other Verses of the passage, so that the transition only puzzles the English reader, I have thought it better to retain the plural (“they”) throughout.

retributive life beyond the grave, they are secure ; they have vanished like snow falling on the thirsty Oriental earth ; they have been broken off like a tree snapped by the storm.

In *Verse 21*, Job briefly characterizes the tyrants whom he had depicted more at large in Verses 2-12, in order that we may note the point of transition from the fate of the vulgar criminals to that of the cruel and rapacious despots. And their doom is even less retributive ; for (*Verse 24*) it is *God* who gives them the immunity from punishment in which they trust—the eyes of God resting on their way, as though He approved both it and them. Instead of living in terror, as the Friends had affirmed, they are in security ; instead of being overthrown, they are supported. God lifts them up, instead of bringing them low ; and even when they die, they do but share the common lot ; they are but cut off like corn that is ripe.

There was sufficient truth in the description to enable Job (*Verse 24*) to close with a challenge to the Friends, and defy them to disprove it. Exaggerated it was, no doubt ; nor does it express, as we shall soon see, Job's real view of the doom and destiny of the wicked. But his descriptions, like those of the Friends, have to discharge a double, if not a divided, duty. They are arguments as well as pictures. Hence he naturally emphasizes, and even exaggerates, the facts of human life which their formula will not cover, which their dogma will not explain, in order to convince them that it is erroneous and misleading. God has a solution of the problem, no doubt. Even Job has a solution of it, as he has shewn us in his confession of a retributive life beyond the grave. But the Friends have no solu-

tion of it, for they maintain a present and instant retribution. And yet here are large classes of men whose woes are unredressed, at least in this life, or whose crimes are unpunished! He may safely challenge *them*, then, to prove his “words of no worth.”

In our study of his former speeches we have seen what great and precious spoils Job has carried off from his terrible conflict with doubt and despair; how he has risen to the conception of a God other and better than the God in whom he had once believed, and has laid hold on the hope of a life beyond the reach of death. And we ought not to close our examination of these two Chapters without remarking that he has now once more learned much, and gained much, from the things he has suffered. For, obviously, he has gained a wider and deeper sympathy with the woes and wrongs of men. He had never felt the miseries of the outcasts and serfs and vassals of his own land and tribe as he feels them now, or he could not have been content with the dogma he had so long held, that all suffering springs from sin. The facts were there—as numerous, as flagrant, as terrible as now; but he had not seen them, or had not seen the conclusion to which they pointed. Till now he could not say—

Oh, I have suffered
With those that I saw suffer!

or he would never have believed that men suffer no more than they deserve. His very creed indicates how little he knew or felt of the calamities of the men about and beneath him; for

What need the bridge much broader than the flood?
and why should not a man be content with the bridge

of dogma, however narrow it may be, which will cover the stream of facts beyond which he never looks ?

But Job's own woes and griefs have made him sensitive to the woes and wrongs of others. New facts have taken possession of his mind, new depths of misery have yawned before his feet, and he must have a broader bridge if he is to cross them, a wider creed if he is to co-ordinate and explain them. The direful spectacle on which he has at last opened his eyes has "touched the very virtue of compassion in him." And this compassion, this enlarged sympathy with man, ever calling, as it must, for larger and truer thoughts of God and of the discipline and intention of his Providence—was not this in very deed great gain ?

S. COX.

STUDIES IN THE LIFE OF CHRIST.

VIII.—THE MASTER AND THE DISCIPLES.

THE fame of the things Jesus had done "at Jerusalem at the feast"¹ went before Him into Galilee, and He was welcomed for his works' sake. He avoided Nazareth—the Prophet was not as yet received in his own country²—and settled beside the lake of Gennesaret, near the homes of the men that formed the noblest legacy bequeathed to Him by John. There, beside the bright waters, in the shadow of the graceful palms, within sight of the cornfields and vineyards that sloped from the blue lake till they seemed to touch the blue sky, He breathed a purer air, enjoyed a happier life, looked upon wiser, because simpler, men than at Jerusalem. And these stiller and sweeter surroundings

¹ John iv. 45.

² Luke iv. 24.

were but the conditions He needed to perform and perfect his great constructive work.

There are certain moments and scenes that profoundly touch the imagination. Abraham, his back to Chaldea, his face to Canaan, setting out with his young and beautiful Sarah from the cradle of the great world-empires to seek a land where they could found an empire of the Spirit, become the progenitors of the people of the Book, who, while despised and hated as a nation, were yet to be as the apostles and prophets of Jehovah, supreme legislators in religion; the first rude settlers building their huts on the hills beside the Tiber, tending their flocks, praying to their gods, spoiling their enemies, laying—in the blind and unconscious way common to men doing greater things than they dream of—the foundations of a city whose dominion was to be for centuries coextensive with civilization; Columbus leaving Europe, or standing on the deck of his ship watching the new world, with all its boundless hope and promise to the old, rising from below the horizon;—are scenes which mark so great moments in the life of man that the imagination feels equally awed and inspired in their presence. But the return of Jesus to Galilee was a moment that far transcended these alike in seeming insignificance and real immensity of issue. He entered it apparently a fugitive from Judaea, really the conscious Creator of the new yet eternal city of God. The society He was there to create was never to die; was to spread through every land as through all time; was to bind the ages in a wonderful harmony of spirit and purpose, man in a mystic brotherhood of faith and love. If we can conceive the marvellous vision of the future as open to the prescience of the

Master, his soul may well have been cheered by the joy that was set before Him; while the men that were being all unconsciously fashioned into the agents of his great will, must have been to his mind a present rich in the rarest meanings, the grandest promises, a sort of new infant humanity, with all its infinite possibilities open to the eye of God, but concealed from its own innocent and dependent gaze.

We have been accustomed to associate the miraculous with action in the sphere of things physical, but a physical miracle is often only a marvel to the senses. The distinctive miracles of Christ are spiritual. His living, penetrative, permanent power over man is like a standing miracle within the order known to our experience. There is nothing in history like the change Jesus wrought in the Galileans He called into his society, unless indeed it be the similar changes He has been working ever since. Later, a proud Roman and a cultured Greek were to pour contempt on a religion whose Founder had been a crucified carpenter, whose earliest preachers had been wretched publicans, ignorant fishermen, and itinerant tent-makers. But what they thought its shame, after and wiser ages were to think its glory. For the power to make the mean noble, the wretched happy, the ignorant more enlightened and beneficent than the wise, the wandering workman an unresting preacher of great and inspiring truths, is the divinest power that has yet been known to act within the spirit. And this is the power Christ exercised while He lived, and has never since ceased to exercise. He elected men into his society, not as made, but that they might be made. The men He chose were only masses of latent capa-

bilities, full of meaning to no eye but his, and to it the latent was more real and more precious than the patent. His selection, superficially regarded, might seem a studied offence to the authorities of his day; fundamentally regarded, it proves his pure and prescient wisdom. The world has not been inclined to seek its "mute inglorious Miltons" among its fishermen. As a class they are simple, superstitious, un-intellectual, accustomed to exercise the senses rather than the reason. Publicans, too, have not been an admired class: the men that extorted money for a hated State have always been hated as personifying its worst vices. To select men from these classes for a great religious mission, looked like selecting the worst persons possible, the most disqualified for the work, the least able to command success. Yet from these classes Christ selected men that He penetrated, permeated, possessed with his spirit, in a personal yet real sense Christianized. They became vehicles of his influence, carried as implanted the life that lived in Him as original and innate. What He communicated to them they communicated to the race. They became in Christ's society the patriarchs of a new Israel, the founders of a new faith. Association with Him was a Divine education which qualified, not only for citizenship in the kingdom of heaven, but also for creating citizens, the institution of the Churches that were to extend and realize the reign of God. The marvel is, not that the fishermen of Galilee conquered the world, but that Jesus of Nazareth made them its conquerors. The wonder lies in the making of the men, not in their doings. The Inspirer is more extraordinary than the inspired, especially when they were men so little sus-

ceptible of his influence that He had to create the very capacity to receive his inspiration with the consequent ability to realize his ends.

Now, this making of the men is what is here to be studied. It was, indeed, a process that continued throughout Christ's ministry; but the creative period was the period of intimate and tender association in Galilee, when the Master lived in humble and beautiful beneficence, and the disciples grew and rejoiced in his light. It was to his and their souls a time of fine and fruitful rest, of activities that played while they worked in the glad sunshine. The discourses belonging to it shew a calm and almost joyous spirit, untouched as yet by the shadow of the cross. They do not speak of the decease to be accomplished at Jerusalem, are not concerned with controversy or conflict, do not gloomily forecast troubles to come. These qualities were to mark the discourses of later and darker times. Meanwhile all was sunny in his spirit and speech. Heaven was about Him, as within; his truth and wisdom were subduing his little society unto Himself. His words seem fragrant of the vineyard, the meadow, and the grove; full of the love that turns into glory the light of common day, the spirit that changes into music its most familiar sounds. His haunts were not the great cities, but the towns and villages that stood round the lake He loved, or the hills that overlooked the plains where, with the open and beautiful sky above and the fragrant fruitful earth around, He could speak to his disciples of their Father in heaven, of his care for all that lived and breathed, of the truths the soul could hear spoken by the lovely and modest lily, or sung by the soaring and singing

bird. This quiet and beautiful time, when the Master lived with and for his disciples, was the time when He instituted his society by creating its creative citizens, the men that were to stand round the King.

The method of Christ was twofold: his great formative agencies were speech and fellowship. His words created a new world within and around his disciples, filled their minds with new thoughts, aims, ideals, hopes. We know how his speech has embodied and embalmed his truth, made God a new Being to man, made man a new being to God and to himself; but we can ill imagine the influence exercised by his living speech, by his words as interpreted by voice and eye, by the invisible soul that yet looked visibly out from every feature and sense. To hear his daily speech was not simply to receive his thoughts, but to share, as it were, the inmost life of his Spirit—to stand within the holy of holies, and listen to the soft yet awful voice telling the highest mysteries, speaking the last secrets of the Unknown. It was to the disciples a sudden elevation, a being lifted from a twilight more delusive than darkness to the sunlit glory-crowned Mount of God—a revelation that must have dazzled the men who received it, had it not been subdued into softest yet purest light by the medium through which it streamed. His speech is, after eighteen centuries, exceeding wonderful to the world, and humanity still listens to it as one listens to a tale he cannot choose but hear, yet to the men who first heard it it was made finely intelligible by his person. To hear his speech was to enjoy his fellowship, and his fellowship created the sense that understood his speech. His words came to them explained by a living and articulate commentary; their

edition was, as it were, illustrated, the illustrations being *tableaux vivants* composed from the acts, character, and conduct of the Speaker. The men might not understand the text, but they understood the illustrations; they might find the saying hard, but the commentary was entirely intelligible. Fellowship is the most potent of educative agencies, and its highest potency was realized in the society which knew by experience what spiritual forces were embodied in the Christ.

If, then, we are to understand Christ's method of educating his disciples or founding his society, it must be through his two great agencies—his Speech and Fellowship. His mode of using the first may be best seen in his Sermon on the Mount. Matthew and Luke both recognize it as essentially a discourse to the disciples.¹ To both Evangelists it is an inaugural sermon, but Matthew alone perceives its proper place and value, and reports it at length. In it Christ explains his conception of the kingdom, imparts his own mind to his disciples. It implied faith, but aimed at creating knowledge, and the obedience and sympathy knowledge alone can evoke. The discourse is in itself remarkable enough. It contains the most weighty, because the most weighed, words of Jesus; is his most deliberate deliverance—the set speech, as it were, fruit of forethought, for which He made rather than found occasion. The parables were for the most part opportune words, drawn from Him by the suggestion or necessities of the moment, intended to rebuke, to warn, to encourage, or instruct particular men or classes. The sayings that pointed the moral of miracle or event, that expressed the joy or sorrow caused by incident or

¹ Matt. v. 2; Luke vi. 20.

outlook; the answers called forth by disciples or seekers after truth or health, by Pharisee or Sadducee anxious to entangle Him in his talk, or by Pilate flinging out a question that jested his heart-sick doubt—were one and all occasional, even where most divinely significant. But here Jesus does not wait to be found by event or inquiry: He stands forward to institute his kingdom by revealing its nature and proclaiming its laws. He speaks to the men He had chosen to be its first and creative citizens, that they might know his purpose and mission, know where they themselves stood, to what they had been called, and what they ought to become and to do.

We do not regard this sermon, then, especially as it exists in Matthew, as a mere agglomeration of disconnected and isolated sayings, or a patchwork made up of fragments from various forgotten discourses. We believe that it is a unity harmonious in all its parts, coherent throughout, progressing in the most rational order from beginning to end. We believe, too, that it has been set in its right place, that it is an inaugural sermon, delivered soon after the return to Galilee, bearing evidences of the recent visit to Jerusalem, expressly designed to make the consciousness of Christ an open secret to his disciples, his kingdom a reality to intellect and conscience. It is evidently an early discourse, expository, not apologetic, save indeed as regards one most significant point; and so belongs to a period while opposition was still future, before contradiction had assailed his doctrine, or hatred threatened or maligned his person. The one apologetic point is where He declares He has “not come to destroy the law and the prophets.”¹ His words imply that there

¹ Matt. v. 17.

were suspicions or charges on this matter, but the only thing that could occasion these belongs to his Judæan, not to his Galilean, ministry—his saying, “Destroy this temple.”¹ Matthew² and Luke³ significantly mention, just before reporting the sermon, that “there followed him great multitudes from Jerusalem and Judæa:” and may not their presence in Galilee be best explained as the result of his presence at the feast and the interest it had caused? Then, too, the manner in which He describes and contrasts real and unreal worship seems to indicate an imagination vividly impressed by recent scenes, too freshly touched to be altogether calm; and the scenes that could so move could be witnessed only at Jerusalem. The sermon appears, too, to be subtly and variously related to the discourse to the Samaritan woman. They differ thus: the one is a discourse on worship, the other on obedience. Their subjects are, respectively, How ought God to be worshipped? and, How ought God to be served? But these differences are due to the accidents of time and audience, and must not be allowed to conceal their essential affinity. The attitude, as we may call it, of Christ’s mind is the same in both cases: in the one He enjoins spiritual worship, in the other He inculcates spiritual obedience, each in contrast to its sensuous and formal opposite. The discourse exhibits the new and perfect as opposed to the old and imperfect worship; the sermon, the new and spiritual as opposed to the old outer and ceremonial law. As is the new worship, so is the new obedience; each is, and for the same reason, “in spirit” and “in truth.” In the one case, as in the other, the Divine

¹ John ii. 19.

² Matt. iv. 25.

³ Luke vi. 17.

Paternity is the determining idea ; the worship and obedience must, to be real, be agreeable to the nature and character of the Father. Then, too, Christ's sense of the Divine sufficiency is the same in both cases. In the one He speaks of the harvest as present though distant, as so contained in spring that sower and reaper can rejoice together ; in the other, He speaks of the happy faith that is satisfied with to-day, that can work in the present, certain that its fruits and the future are safe in the hands of God. Spiritual worship and spiritual obedience alike proceed from a spiritual and filial conception of God : where such a conception exists there is certain to be a faith victorious over sense. These affinities seem to indicate that the Discourses in Samaria and the Sermon on the Mount stand in point of time near each other. Similar thoughts and associations seem to be active in the mind of the Speaker, his speech differing because place and purpose are different. If our inference is right, it helps us not only to define the time of the sermon as soon after the return to Galilee, but also the better to describe its design. The disciples had been made to know his mission—that He had come to establish a kingdom, that his kingdom stood in antagonism to Judaism, the only theocratic system they knew : but what his kingdom was, its essential nature and laws, they did not know. Their faith was, in a sense, blind—a faith in Himself alone. Of the things He had come to do, and purposed doing, they knew nothing. But an ignorant trust was not to his mind ; they must know his idea if they were ever to realize his ideal; must possess his thoughts if they were to be possessed of his Spirit and aims. The men who

were to constitute his State could do so only as they understood its constitution and laws.

From this standpoint, let us attempt to interpret in rough outline this great sermon. The Introduction (Chap. v. 3-16) presents discipleship, or rather citizenship, under two great aspects: first, as regards its rewards and privileges—the Beatitudes (Verses 3-12); second, as regards its essential functions and duties (Verses 13-16). The Introduction is a glorious vestibule altogether seemly and suitable to this new yet eternal palace of truth. The Beatitudes significantly stand first. The strength of the old law lay in its stern sanctions, but the strength of the new is to be its benedictions. Moses constrained to obedience by pronouncing the disobedient accursed, but Christ invites to loving loyalty by pronouncing the citizen of his kingdom blessed. This alone was a new thing in the world. Men were to be no more made religious by terror, but were to be won to righteousness by sweetly winsome hope and happiness. Obedience, as Jesus conceived it, could not proceed from fear; the obedience of fear was but disguised disobedience. The man that obeyed God through terror would have obeyed his opposite had he been still more terrible. But to Jesus obedience is love, a sweet and welcome necessity to a heart that knows God as its Father and itself as his child. And so religion is beatitude, love active and exercised; the kingdom which makes righteous makes blessed. And the blessedness is not uniform, all of one kind: it exists in many varieties, adapted to every degree of love, to every quality and condition of soul. The God who made men to differ creates for each man a happiness of his own, allows no loyal citizen to go empty away.

The Beatitudes fall into two great classes—those of resignation and those of hope, or blessings for those who learn obedience through suffering, and blessings for those whose obedience is active, though hated and persecuted, beneficence. To the first class belong the poor in spirit, the mourners, the meek, the men who hunger and thirst after righteousness; to the second class, the merciful, the pure in heart, the peacemakers, the persecuted for righteousness' sake. Each has his appropriate blessing. The poor in spirit, vacant of self, waiting for God, conscious of a poverty that only the Divine indwelling can change into wealth, feeling, like the wondrous beggar of Meister Eckhart, that they "would sooner be in hell and have God, than in heaven and not have Him," are already citizens; "theirs is the kingdom of heaven." The mourners, who feel the evil of sin and the sanctity of sorrow, who are, like the man of the "marred visage," "acquainted with grief," but only so as to be "made perfect through suffering," are "to be comforted," their "sorrow shall be turned into joy," transformed by the soft and silent comfort of God. The meek, conscious of human littleness and Divine greatness, sweetly reasonable with man, humbly reverent and obedient towards God, are to "inherit the earth;" their patience, the muffled gentleness of Divine strength, shall yet prevail over boisterous pride. The men who hunger and thirst after righteousness, who seek the living God, conscious that they were made for Him, are to be filled, are to be satisfied with the object of their desire and search. The merciful, generous to the fallen, gentle to the weak, gracious to the offender, are to "obtain mercy," are to be twice blessed; blessed

as givers and receivers of the grace that “droppeth as the gentle rain from heaven upon the place beneath.” The pure in heart are, as light-ful, able to receive more light, to enjoy that beatitude which has been the hope and passion of the devout in every age, “to see God;” because, like Him, “they shall see him as he is.” The peacemakers, creating brotherhood, making our troubled earth the home of love, are to be “the children of God,” like in spirit and in work to their Father in heaven. The persecuted for righteousness’ sake are not to be vanquished by persecution, but to have the reward of the righteous—theirs is to be the final good, the kingdom of heaven. So, at length, there is hope of happiness for man. It has ceased to be an outer, has been made an inner, good. The happy man is to make the happy world, not the happy world the happy man. The kingdom and its rewards are spiritual, “not meat and drink, but righteousness, peace, joy, in the Holy Ghost.”¹

The second section of the Introduction is intimately related to the first. The essential functions are in a sort the Beatitudes in their outward aspect—the men who are saintly exercising the influence inseparable from sainted men. The functions are not voluntary duties, are but the action of qualities already possessed. So the men who are “blessed” are “the salt of the earth”—preserve it; are “the light of the world”—guide and teach it. Conscious beatitude is necessary beneficence; to make a man good is to do good to man. Personal vice is social disintegration; the virtue of individuals is the strength of a nation. In the alleys and slums of our crowded cities cleanly families are

¹ Rom. xiv. 17.

sanitary powers, are not only witnesses for physical cleanliness, but prevent the circle they influence from falling complete victims to impurity. So in morals a good man is not simply a witness for virtue, but a means of repressing vice, of keeping alive in men a sense of duty, a consciousness of right, an ideal of the good and the true. "Ye are the salt of the earth." But the citizens of the kingdom are more than preservative, they are dynamical and directive forces. Their faith is a faith in progress, in a world governed by righteousness and love. They are never satisfied with the actual, must ever strive towards the ideal. They keep alive the knowledge of God, and all that God represents, both as to the present and future of the race, as to what is the worst evil and what the greatest good alike to the individual and the nation. "Ye are the light of the world." The sun, so long as it is a sun, cannot but shine; it is of its very essence to give light, and light is the mother of life. We are all the children of the sun. "Even so let your light shine before men, that they may see your good works, and glorify your Father which is in heaven."

The body of the discourse (Chap. v. 17-48, and Chap. vi.) is a discussion of the new law in its relations and contrasts to the old, and in its essential principles, duties, and aims. He begins by defining his relation to the old: "I am come not to destroy, but to fulfil." He is the end of the law, abolishes by fulfilling it, is at once its consummation and cessation. He is the end of prophecy; for Him it lived, to Him it pointed, in Him is fulfilled. The law and the prophets were (1) predictive, and (2) enactive and creative of righteousness, and in both senses they were fulfilled by Christ.

The law was prophecy in act ; prophecy was law articulated or proclaimed. Each affirmed in its own way, "God reigns in righteousness ; man owes Him obedience ; the Holy can only be worshipped by the good, cannot be worshipped by the evil as evil ; they must approach Him by sacrifice, and sacrifice that involves renunciation of sin, the quest after clean hands and a pure heart." And what each thus declared, Christ fulfilled. He was humanity become holy, perfect before God. And in Him perfect holiness was perfect sacrifice. Every truth as to God and his righteousness, every duty, hope, and aspiration as to man embodied in the law, proclaimed by the prophets, was fulfilled by Christ. But the end of the old is the beginning of the new, the *τέλος* is here an *ἀρχή*. Every function possessed and discharged by law and prophecy He possesses and discharges, realizing their essential end, carrying into grandest performance their every endeavour and dream. The righteousness they attempt to enact and create He causes to exist. He succeeds where they failed. The righteous man is dutiful towards men and reverent towards God ; righteousness is but right action as regards man and right worship as regards God. Legal righteousness, which ought to be distinguished from the righteousness of the law and the prophets, had, as exemplified in the scribes and Pharisees, become a gross caricature of the great reality. Jesus exhibits his in contrast to legal righteousness, first, as regards murder (Verses 21-26) ; second, as regards adultery (Verses 27-30) ; third, as regards divorce (Verses 31, 32) ; fourth, as regards perjury, or rather the conditions and forms of veracity in soul and speech (Verses 33-37) ; fifth, as re-

gards retaliation (Verses 38-42); sixth, as regards social feelings, sympathies, and antipathies. And then He finally expresses and enforces his grand ideal in the words, "Be perfect, as your heavenly Father is perfect." Duty done to man is God imitated. Obedience is imitation of God. The law of God is just his spoken character, his expressed righteousness. To do his will is to become as He is, like Him in character, righteous as He is righteous. God's perfection is not physical, but moral; and the moral is ever the imitable. Were Satan Almighty, he would not cease to be Satan, would be none the less, rather all the more, the evil opposite of God. Might can never make right—is great only as the arm of righteousness. To know all things were not to be perfect, for an infinite eye that saw misery unpitied, were but the serene cruelty that is so cruel because so cold. To be everywhere at every moment were not to be perfect, for an omnipresence that had neither the will nor the hand to help were a presence of mockery and insult. The perfection of God is the sovereignty of his moral attributes—the rule they exercise over his physical, making his omnipotence strength clothed in gentleness, his omniscience the herald of swift-footed mercy, his omnipresence the ever-active body of reigning and restoring righteousness. And a perfection that is moral is a perfection that can be imitated. Man has been made in the image, that he may live after the mind of God. Our spirits bear his likeness, that our characters may embody his righteousness. We are his sons, that we may love as He loves, be good as He is good, perfect as He is perfect, strenuous in the spiritual service that alone can please and honour a spiritual God. Christ in

creating the spirit of a son creates the desire to imitate God, to act as we think He would act did He live as we live under the conditions of space and time.

Christ then turns to the duties that are more specifically religious, and pursues the same method of contrast as regards three—alms (Chap. vi. 1–4), prayer (Verses 5–15), fasting (Verses 16–18). Almsgiving was a religious act, a reminiscence of the truth that mercy to man was the best service of God. Jesus in effect says, “Do it as unto God; let it be a matter between thee and God, done for Him, approved by Him; then the act will be good like his mercy and do good like his love.” Prayer, too, concerns God and the soul alone; must be not formal, but filial, speech; speech that as filial is full of reverence, the consciousness of dependence, a sense of the brotherhood in which man is bound, of common sonship to the common Father, with all the love and tenderness to earth and heaven it involves. Prayer is the communion with God of a godlike mind; where there is antipathy to man there cannot be affinity or intercourse with God. Hence prayer and forgiveness are so related that the one is the necessary condition of the other: only a forgiving spirit can ask to be forgiven. “Fasting,” too, is a private and personal matter, to be done to and with God alone; without meaning, as seen, with meaning only as it enables the soul to meet and speak in secret with God. But prayer, intensified by the meditation which fasting allows, becomes the mother of desire—God the supreme object, in whom alone our hearts can repose (Verses 19–21). The more man has of God the more he desires to possess: here possession but increases capacity and quickens desire.

But where the heart is turned in desire towards God, there the light of God enters and abides (Verses 22, 23). And where light and love dwell, there perfect obedience and absolute trust ought to be (Verses 24-30). These can never be disjoined. There cannot be obedience without trust, or trust without obedience. The faith that is without care is expressed in unwearied activity, in a dutiful fulfilment of the little as well as great obligations of life and time. The man who thinks Providence exists simply to make up his lack of service, despises Providence. The fowls of the air are diligent and unresting workers; our heavenly Father feedeth them by means of their own unweariedly exercised activities. But man's energies ought to be employed about dutiful and necessary things, ought not to be exhausted in anxiety about the possible, probable, or contingent. Duty done, all is done that man need be concerned about; God will mind the rest. And so Christ turns to the practical inferences (Verses 31-34). Do not spend your energies on distrustful and enervating conjectures as to things sensuous. Seek the kingdom of God, become citizens there, realize righteousness, and then everything will be secured. The future can have nothing to alarm, no evil can happen that shall not be made a means of higher good. To trust in God is to believe that infinite righteousness can never allow the righteous to suffer any real or ultimate wrong.

With the sixth Chapter the expository part of the sermon ends; what remains is but a series of exhortations and admonitions. Hurried as our glance through it has been, it has sufficed to shew certain of the more distinctive qualities in Christ's conception of the king-

dom, of man's duties to God and man. His conception was throughout spiritual, had no sensuous, legal, or sacerdotal element. His worship could be as little embodied or conducted in symbols as his God could be represented by a graven image. The obedience He required stood as remote from ritual or ceremonial observances as He did from Judaism. But how could a conception so elevated, so unlike the notions then common and traditional, be made intelligible to men so simple and uncultured as his disciples? Here the action of his other great educative agency came in. His fellowship made his sermon luminous, interpreted his words, filled out their hidden and inarticulate meanings. The only religion the disciples had hitherto known had been one of symbols and symbolical acts. As exhibited in its acknowledged representatives, it was altogether a most manifest and measurable thing. To fast twice in the week was to be eminently pious. To be an ostensible giver of alms was to be benevolent. To utter formal prayers in frequented places was to be devout. To wear phylacteries was to be full of faith. To despise and avoid publicans, to hate and shun sinners, to dislike and stand apart from the Gentiles, were evidences of sure fidelity to the Eternal and his law. Symbols and symbolical acts, sensuous distinctions and deeds, constituted the religion that then claimed to be the alone true. But now, let us observe how Jesus lived, and what immense educative value belongs to certain too little studied acts of his. He did not fast, but lived a sweet and winsome, and, even in spite of his sorrows, a cheerful social life. He did not give alms, though He helped the poor in ways that lifted their spirits while lightening their poverty.

He never prayed openly in the chief places of concourse, where men could see and hear, but rather on the still mountain side when alone with the Father, or when surrounded by his loved and trusted band, He implored that He and they might be one. His short swift petitions, the cries, wrung from Him in his agony, that seemed to pierce the silent heaven like the sob of a heart grief had cloven in twain, were personal, came straight from Him, and went straight to his Father. He wore no phylactery, knew and loved Scripture too well to use it as an idol or a charm. He associated with publicans and sinners, became their "Friend," so familiar with their society, as to be charged with being "gluttonous and a winebibber." He did not abjure the Gentiles, passed through and taught in Samaria, visited and preached in the coasts of Tyre and Sidon. Now, all this must have made Him a great puzzle to those who saw Him only from without. The ordinary signs and acts of religion were absent, and men who judged by these would think He had none, just as later heathenism thought Christianity atheism, because the Christians were without images and temples, and refused to worship any of the recognized gods. But what bewildered his enemies instructed and informed his disciples. They saw that his religion neither consisted in, nor existed by, things external; that these might bury or betray, but could not make or express it. Instead, it was a state of the spirit expressed or revealed in conduct; a love to God that was equal to any service, making obedience, however seemingly hard, spontaneous; a love to man equal to any sacrifice, able with a truly Divine freedom to give self for the life of the world. And so just as the mean-

ing of his person and life became through fellowship dimly intelligible to the disciples, his words would become full of the significance that made them the last and most perfect revelation of God.

We here touch a great subject, the relation of the person and words of Christ to each other. These are indeed inseparable. The words are, as it were, the expressed essence of the person ; the person, the cause or source of the words. But the person is the greater ; the cause must ever transcend the effect, the thinker be more and mightier than his thoughts. Without Jesus, the teaching of Jesus had been comparatively impotent. If his sayings had fallen from heaven like the great Ephesian goddess, they had never made for man a new faith and a diviner religion. The truths his words embodied his person incarnated, and without the life lived the words preached had been but spoken into the air. This subtle essential relation of speaker and speech, experienced all along the Christian ages, was most deeply and resultfully experienced by the men Jesus found fishermen of Galilee, but made into apostles of a new faith, founders of the new and universal and absolute religion.

A. M. FAIRBAIRN.

THE CANDLESTICK AND THE STAR.

REVELATION i. 20.

IN endeavouring to explain the figures employed in this verse to set forth the glory of the "churches" and their "angels," it may be at once assumed, as a point which no one in the present state of Biblical exposition will dispute, that the "seven" Churches spoken of represent

not so much the seven Churches of the seven individual cities mentioned in the same chapter, as the one Church of Christ, in all countries and in all ages, down to the very end of time. It is the catholic, the universal Church, in all its varied but still united parts, that spreads itself out in the vision here recorded before the eye of the enraptured seer; and in the midst of it, knowing all its members, watching over them, caring for them, and Himself loved, worshipped, and obeyed, he beholds the Son of Man, the great Priest and King of his people, the first and the last, that liveth and was dead, and behold He is alive for evermore, the one ground of faith and hope and love. The number *seven* is, in this connection at least, the number of the covenant, and it is used in its sacred, not its numerical, form.

But if the seven Churches be thus the one Church, it seems clear that a similar principle of interpretation must be applied to the other objects also spoken of in the same passage as seven in number—the seven golden candlesticks, the seven stars, and the seven angels. They too are severally one, and they are only viewed as seven in order to bring out, in the symbolism so much loved by the Hebrew mind, that their unity was not a unity of sameness, but one in which many different gifts and graces were combined together in a well-ordered and harmonious whole.

What, then, we have now to ask, is meant by the seven “angels” of the Churches, or the seven “stars”? for both names evidently refer to the same object: “The seven stars are the angels of the seven churches.” Keeping in view what has been said with regard to the meaning of the number seven, a host of interpretations

is at once set aside by the simple fact that, whatever they are, they must be capable of being considered as a unity.

They cannot be actual messengers of the different Churches, sent with messages to St. John, and now addressed by him in return; for, apart from all that may be urged against such a view, and allowing that any individual Church may have its messenger, we cannot speak of the messenger of the Church when she is looked at as a whole. For the same reason they cannot be subordinate officials, occupying the position and known by the name of those who were called the angels or messengers of the synagogue. They cannot be guardian angels of the several Churches; for, even supposing that the existence of an angelic guardianship of this kind could be established, a universal guardianship can be predicated of the Lord Jesus Christ, the great Head of the Church, alone. Nor, finally, can they be bishops of the several Churches, or moderators of their presbyteries. Favoured as this interpretation is, in one or other of these two forms, by not a few Episcopalian and Presbyterian writers of distinction, it is to be rejected on many grounds; but the consideration with which we are now dealing must suffice. If the seven Churches are representative of one Church, the seven angels of one angel, and if the latter is to have a positive existence as well as the former, we should, on this interpretation, be compelled to admit, what neither Episcopalian nor Presbyterian will readily contend for, a universal bishop, the moderator of a universal presbytery! Whether the idea might be tolerated or not is not the question. Enough that the present would indeed be a new passage in

which to find the government of the whole Church culminating in a single official, whether presbyter or priest.

Such interpretations of the word "angel," and any others like them, may without hesitation be set aside. So far as we know, there is only one interpretation consistent with the view that we have been taking of that essential unity which is to mark the "angels" not less than the "Churches" of our passage. It has been adopted in modern times by Düsterdieck, though it is by no means adequately defended by him; and it sees in the angel of each Church its ideal representative, that in which the Church, when contemplated as *acting*, finds expression. There is much in the general modes of thought by which the Apocalypse is marked to commend the view. It is to be noticed that "angels" are constantly referred to in this Book as the instruments by which both living beings and the different departments of nature utter themselves, and take part in what is passing. God proclaims and executes his will by angels (Chaps. vii. 2; viii. 2; xiv. 6, 8, 9; xv. 1, 6; xvii. 1; and xviii. 1, 21). He addresses even the Son by an angel (Chap. xiv. 15). The Son acts and reveals his truth by an angel (Chaps. i, 1; xx. 1; and xxii. 6, 16). The waters have an angel (Chap. xvi. 5). Fire has an angel (Chap. xiv. 18). The winds have an angel (Chap. vii. 1). The abyss has an angel (Chap. ix. 11). In all these cases it will be observed that the "angel" is interposed when the persons or the things spoken of are represented as coming out of their condition in themselves, and as taking their part in intercourse or action. In like manner the "angels" of the Churches are the Churches

themselves, just as the angel of the waters or the winds is the waters or the winds themselves; only that, when the Churches are thus spoken of, they are viewed as not merely in possession of inward vigour, but as exercising it on things without.

It will be at once seen how much this interpretation is confirmed by the fact that the “angels” are the same thing as the “stars;” for it is precisely the province of the star not to hide itself in some secret chamber, but to shine, to shed forth from its place in the firmament light upon the earth. The uniformity of treatment, too, which we have claimed for the “*seven* Churches” and the “*seven stars*” is at once made possible, the former representing the one Church as she *is*, the latter representing no official connected with her, but the same one Church in what she *does*.

Thus then we find, in the verse before us, a double picture of the Church. She is a golden candlestick : she is a star. But the figures of the Apocalypticist are never chosen at random, or in the mere exuberance of a rich imagination. They have a purpose and a meaning ; and when two of them are employed with reference to the same object, they must be intended to express different aspects of the manner in which the object is to be viewed. In the verse with which we deal, this difference is determined by that between the “golden candlestick” and a “star;” but the point to be particularly observed at present is that the Church is both. She has a double aspect. Viewed as in herself, she is a golden candlestick ; viewed in her action upon others, she is a star. The two aspects are entirely different; and both, taken together, fill out the idea of the Church’s position in the world.

1. *The Church is a Golden Candlestick.*—It is not possible to hesitate a moment as to the interpretation of the figure, nor is it necessary to say more than a single word upon the object which supplies it. The arrangements connected with the golden candlestick are familiar to every one, and all can easily enter into the conception of the whole as a symbol of the priestly nation in communion and fellowship with Him who dwelt within the Tabernacle. It stood in the “holy place,” entered only by the priests. No common, certainly no heathen, eye ever beheld it. In an apartment which, being without windows, would otherwise have been completely dark, separated from the outer world by the first thick veil, it burned continually by day, possibly also the whole night through. Its practical value could not have been great. To the priests, no doubt, it would be useful as they ministered at the golden altar of incense, or at the table with the shew-bread. But these services demanded so little time that it is impossible to explain the continuousness of the burning by the use it was of to them alone. Other considerations than those of immediate practical utility must be resorted to; and when we ask, therefore, Why the candlestick burned as it did? one answer only can be given: it burned for the sake of burning. It burned primarily for God, and not for man; burned that there might be always a light in the place which God had chosen to dwell in; burned that its light might be to the people, gathered in their tents around the Tabernacle, a symbol of the holy flame which they were to be always sending up for the glory of God, for their own and each other’s good; and, finally, burned that men, even when they did not see it, might yet know that it was there,

lamp shining with lamp, and all of them throwing their beams of light, not upon any outer world, but, with as it were a loving fondness, upon the stem around which they were set, and upon one another.

Surely there is here a great lesson for the Church—and that especially in these distracted days when, having lost the consciousness of her unity, she has also necessarily lost that of her own separate and independent existence as a spiritual body, to be loved and cherished by her for its own sake, and for the mere joy of living ; when she cannot think of her different members without pain ; when, in no small degree to drown the pain, she throws her whole vigour into outward activity in all its varied forms ; and when she seems not unfrequently to forget that inner life, that quiet fellowship with God, that secret nourishing of *herself* in prayer and praise, which the world is not to see, for which the world cares not, which is seen and cared for only by Him who seeth in secret, and whose reward is reserved for another and a distant day. No one can complain that our different Churches are wanting in a certain kind of vigour, in persistent and varied efforts to spread the glad tidings committed to their care, in unwearied exertions for the world's good. Their places of worship spring up in every corner ; their missions are planted in almost every lane ; their ambassadors are sent to every land ; their ministers are heard in every public assembly : “her sound is gone into all the earth, and her words unto the end of the world.” What a contrast to past days of remissness, of carelessness, of ease in Zion ! We may be most thankful for the change. It is nothing less than a resurrection of Christian power that had been supposed to have

vanished from the earth. She whom her enemies thought dead, who had been bound hand and foot with grave-clothes, and her face bound about with a napkin, has come forth at the command of her Lord, loosened, and let go, in the freshness of recovered youth.

Yet is there not a danger of too exclusive activity, of forgetting those springs far away from the busy world where the waters rise with which alone it is possible to fill the true channel of Christian life? May not our conception of the Church's function be too much limited by the thought of her direct action upon those who are beyond her pale? May we not come to regard her as a mere busy institution, in which every one of her members has some sphere of outward activity assigned him, which he fails to fill aright unless he is incessantly employed in it? There is no doubt a service in work, but "they also serve who stand and wait."

There are in this loud stunning tide
 Of human care and crime,
With whom the melodies abide
 Of the everlasting chime ;
Who carry music in their heart
Through dusky lane and wrangling mart,
Plying their daily task with busier feet,
Because their secret souls a holy strain repeat.

Of her of the Mary, not the Martha, spirit, our Lord Himself said that she had chosen the "good part."

But this loss of the true idea of the Church, as set forth in the figure of St. John with which we are now dealing, is not to be seen only in the substitution of outward activity for inward nourishing of the soul: it is to be seen not less in the spirit of much of our Christian worship. That worship is regulated by the

idea of converting men. This, however, is the idea of a mission to the heathen. Were we all still heathen, were the minister of the gospel simply a missionary to the heathen, the conception would be just ; but we are not the one, and he is not the other, only. Both are a part of the body of Christ ; and the main function of the Christian congregation is to nourish itself as such, to gain as such more strength, to reflect as such more light, to exhibit as such more of that beauty of holiness which was exhibited by its Lord. Christian men meeting in the sanctuary have a higher charge than that of simply saving, in the ordinary acceptation of the words, either their own souls or those of others. They have a charge, in fulfilling which aright they best accomplish both these great ends. In the very carrying out of the idea for which they meet they are already saved ; and the commission entrusted to them by their Lord is that, as thus saved, they make manifest the glory of Divine sonship, of the grace in which they stand, and of the privileges which they enjoy. The world ought not to behold in them a multitude pricked to the heart, and crying out, "Men and brethren, what shall we do ?" It ought to behold in them a witness that God is with them, that his tabernacle is again with men, that He dwells in them, and walks in them—He their God, and they his people. All powerful emotions of the soul seek utterance, not for the sake of impressing others only, but for the sake of relieving the soul itself ; and in the utterance the soul finds relief and strengthening and reward. It cannot be otherwise with the powerful emotions of Christ's believing people ; and the services of the sanctuary give these an utterance, to the joy of the congrega-

gation, and the praise of its Redeemer and King. While it is musing the fire burns; then it speaks with its tongue, and is at rest.

The lesson, then, taught us by the fact that the Church of Christ is presented to us as the "golden candlestick" of the Sanctuary, of high value at all times, is even of peculiar value at the present time. It reminds Christian men that they have to *be* as well as *do*: that, as Christians, they do not exist only for the sake of the world without, or to be a centre of missionary effort. They are to burn for the sake of burning. Now that their great Head has gone away to his Father, they are to present a visible manifestation of his glory; and there can be no object of greater concern to them than to do this in an appropriate and worthy manner. Whatever sin still stains them, whatever shortcoming marks them, whatever deficiency they exhibit in the gathering together and blending of all Christian graces, helps to mar the picture of Jesus which they are to set before men; while, on the other hand, their joyful communion with the Father, their fellowship with one another, their songs of praise, and their united prayers, testify to the power and beauty of the new life to which they have been called, of the new world into which they have been brought. As those, therefore, who feel themselves to be in a chamber alone with God, let them forget the world, and let them devote no small part of their Christian efforts simply to trimming their own and each other's lamps; so that, simply in the blessed consciousness of unity with Christ, they may send an ever larger, purer, brighter, flame from that oil of the Divine Spirit which they, day by day, and night by night, renew.

2. *The Church is a Star.*—Yet not exactly when considered in herself, in what she internally and in her own secret nature is, is she a star; but in her “angel,” in her messenger, in her outward expression, in her utterance to men. The metaphor is a very beautiful one, especially when we apply a rule of interpretation for which there is constant occasion in the Apocalypse—that the figure partially depicted in one passage is to be filled out by the other details given us in other passages where it is again employed. For, applying this rule, we have here to take along with us Chapter ii. Verse 28, “I will give him the morning star,” and Chapter xxii. Verse 16, where Jesus says of Himself, “I am the root and the offspring of David, and the bright and morning star.” So that that star which represents the Church when united to her Lord, is not any star, but the bright morning star, the harbinger of day. Nor can we doubt the meaning of the figure. Other passages of Scripture sufficiently explain it. The proclamation of Divine truth is associated with a star in Daniel xii. 3 : “They that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars for ever and ever;” while again the proclamation of Messiah’s truth *to the ends of the earth* belongs to the same conception alike in the prophecy of Balaam and in the song of Zacharias. “I shall see him,” says the former, “but not now: I shall behold him, but not nigh: there shall come a Star out of Jacob, and a Sceptre shall rise out of Israel, and shall smite the corners of Moab, and destroy all the children of Sheth” (Numb. xxiv. 17); and to a similar effect the latter: “Blessed be the Lord God of Israel; for he hath visited and redeemed his

people, and hath raised up a horn of salvation for us in the house of his servant David; . . . whereby the dayspring from on high hath visited us, to give light to them that sit in darkness and in the shadow of death" (Luke i. 68, 69, 78, 79).

It is in this figure, then, that the activities of the Church come out. As a "golden candlestick" she burns in the secret place of the Most High, feeding the lamp of her Divine life with sacred oil. She abides in the tabernacle of the Almighty, expressing herself in prayer and praise and holy living, careless though no human eye behold her, satisfied to have communion and fellowship with Him who is Light, and with whom there is no darkness at all. As a "star" she comes forth by her "angel" into the world, acknowledging that she has a mission to mankind, that she is to lighten the dark places of the earth, that she is to usher in the coming day; and that she is so to let her light shine before men, that they may turn their eyes to it with joy, and may behold in it the presage of the time when darkness shall no more cover the earth, nor gross darkness the people; but when the Lord shall arise upon her, and his glory shall be seen upon her, and the Gentiles shall come to her light, and kings to the brightness of her rising (Isaiah lx. 2, 3).

For this is one of the very points of the figure of the "star," that it sets forth not merely the outward shining, but the universality with which the light is spread abroad. The figure of the golden candlestick is, strictly speaking, a Jewish one; only when transfigured in the Church of Christ has it to do with Gentiles. The figure of the star goes directly to the latter. As we have seen in the prophecies of Balaam

and Zacharias, the Gentile element is essentially involved in the "star." All local distinctions are overcome, all temporary middle walls of partition are broken down, when the star is spoken of. We are introduced to the universal Church by Him who hath made both Jew and Gentile one, "who came and preached peace to them which were afar off, and to them that were nigh. For through him we both have access by one Spirit unto the Father ; in whom each several building (not, as in English Version, 'all the building') groweth unto an holy temple to the Lord" (Eph. ii. 17, 18, 21).

This consideration also shews us the *order* in which the two different functions of the Church of which we have been speaking are to be realized. The Jewish Church preceded the universal Church, the "golden candlestick" the "star." It was in quietness and secrecy that, during long ages, the Almighty nourished a people to Himself, before He fully made known the fact that the Gentile was as precious to Him as the Jew. His law of grace was like his law of nature—first the seed buried in the ground, then the little stem, and then the tree, beneath whose spreading branches the whole world shall rest. In like manner, the life within is to precede activity without. The Church must realize as far as possible her own ideal before she can hope to act successfully on the world ; and, the more she realizes it, the more successful may she hope to be. It is true that outward activity reacts upon her inward life. Without action she must languish and die, just as communities of religious devotees, who have separated themselves from the world for the purpose of cultivating nothing but a quiet piety, have too often, in not blessing the world, lost the blessing

which they sought for themselves. But true as this may be, it is not less true that that activity, which is not the pure shining of a lamp fed by the finest oil of Divine grace, may either be destitute of influence upon others, or may make them only proselytes to an outward system, instead of friends and followers of Jesus. But when the true order is attended to, success will assuredly be given. When the kingdom of God and his righteousness is *first* sought, all other things will be added unto us.

Thus, then, is the true idea of the Church of Christ presented to us in the double figure of St. John. In herself she is a golden candlestick; in her "angel," in her outward activity and expression, she is a star. Would only that the Churches of our own day would endeavour to grasp, more than they are doing, the meaning of the figures. Many a labour now fruitless would be fruitful, many a disappointment now experienced be escaped, many a blessing now unknown be enjoyed. May the Lord hasten it in his time!

W. MILLIGAN.

THE EPISTLE TO TITUS.

CHAPTER iii.

THE grace of God bringeth salvation. St. Paul has shewn that in the case of bondslaves, and of young men in the heyday of their passions, and of the elders who may imagine themselves beyond effective criticism, SALVATION means *living soberly, righteously, and godly in this present world*. He tells Titus that the grace of God in bringing salvation teaches the whole art and inflames the sacred genius of godliness.

A supernatural force is brought to bear upon the conscience by the “ransom” paid for our sins, and a glorious manifestation of the Divine love is awaiting believers in the power and coming of the Lord Jesus Christ ; but the entire significance of the grace of God to us culminates in the practical experiences of holy living. St. Paul presses the matter further, and exhibits some of the characteristic features of Christian morality. The standard is so high that it suggests a contrast between the actual and ideal, between the state of nature and the life of the regenerate. He remembers his own past life ; he admits that nothing but Divine power and grace could have effected such a stupendous change. He falls back, in true Pauline manner, on some great principles of Divine operation. He deals with the question on its Divine rather than on its human side. He takes his stand on the “goodness and philanthropy of God.” The salvation of which he has already spoken is a moral life, but it is none the less a Divine work. “Regeneration” and “renewal” are changes wrought in human nature by the Spirit of God ; “justification” and “eternal life” are the free gift of the Divine love.

The teaching of this passage is not inconsistent with the practical human side of salvation on which Paul had just commented. The latter is complementary to the former ; the two aspects of salvation illustrate and illumine one another. What are the daily duties which he thus links with eternal principles ?

Verse 1.—Put them in mind—for they must already know, even though they may possibly forget the duty—to submit themselves to magistrates, to authorities, to the temporal power; to be obedient; to cherish the temper

of loyal submission ; habitually to render to Cæsar all the things that are Cæsar's ; *to be ready for every good work* ; with a possible reference, presupposed rather than expressed (Huther), to the supreme claims of God's law and of the Christian conscience whensoever the authority of the magistrate should be a distinct challenge to violate that law. This reverence for the social and national order, and this submission to the civil magistrate in all matters where conscience is not brought into bondage, are commonplaces of New Testament ethics, and characteristics of New Testament Christianity. Augustine¹ could boast that when Julian asked Christians to sacrifice and offer incense to the gods, they, at all hazards, sternly refused ; but when he summoned them to fight for the empire, they rushed to the front. "They distinguished between their eternal Lord and their earthly ruler, and yet they yielded obedience to their earthly ruler for the sake of their eternal Lord."

The Christian faith recognizes the fact that law and authority are God's ordinances. St. Paul had no reasons for admiring or loving the civil powers from which he suffered so bitterly, but this is not the only passage in which he insists upon the principle. There were probably special reasons why Titus should be enjoined to press this advice upon the Cretans. The democratic tendencies and internal disputes of the islanders were crushed by the iron heel of the Roman government, so that the "glorious liberty" of the Christian may easily have been held to promote rebellious and revolutionary sentiments. Unconverted Jews were always restless under the Roman yoke, and they, too, may have

¹ Comm. on Psa. cxxiv.

needed special admonition. The spirit of the "Sermon on the Mount" breathes through the following injunctions. Put them in mind *to revile*, to speak injuriously of *no man*; to refrain from censorious speech, however great the provocation; to be *not contentious* or pugnacious, but *forbearing*. The word ἐπιεικεῖς, and the corresponding noun of quality, ἐπιεικεία, have been abundantly illustrated by Archbishop Trench.¹ The usage of the word suggests to him "the concession of just claims," the *clementia* which St. Thomas Aquinas discriminates from *mansuetudo*, the generous conduct of a superior to an inferior, the refusal to press an advantage; while the πραότες of the next verse indicates the "meekness" so often insisted upon by our Lord, and is the spirit of forbearance of any one class to any other class—*cujuslibet ad quemlibet*.

The Apostle enjoins this "sweet reasonableness," adding that the Cretan Christians should *manifest every kind and phase of meekness towards all classes of men*. It would be difficult to exaggerate the force or comprehensiveness of this demand for self-repression amid trying and provoking circumstances. The Apostle calls upon those who are conscious of superiority to waive all merely personal claims, to cultivate the grace of silence and sweetness and inward repose, to be gentle, placable, and meek at all times and to all men. The reason assigned is (Verse 3), *For formerly we also* (the Apostle includes all Christians, himself, and Titus) *were without intelligence in spiritual things, lacking in spiritual sense*; and, whether born as Jews or heathen, *we were blinded and foolish, disobedient, or distrustful*

¹ "Synonyms of the New Testament," § 43.

(*increduli*, Vulg.), erring¹ rather than “deceived,” *being the slaves of diverse lusts and pleasures* (The last word is unusual in the apostolic writings, and refers to those sensual indulgences which were the curse of Crete, and had never been repressed by heathen maxims or pagan morality.), *passing (our life²) in malice and envy, odious, and hating one another.*

The word (*στυγητοί*) translated “odious” (Vulgate, *odibiles*) occurs nowhere else, though the more pregnant expression *θεστυγεῖς* occurs in Romans i. 30.

This is a terrible impeachment of human nature when left to itself. Without availing himself of the detail with which he pourtrayed it in Romans i. 18, ff., St. Paul has in this place drawn almost as dark a picture of the evil of the world. Moreover, he admits and laments the same tendencies as actively at work in his own breast at the very time when he was boasting of his virtues, of his Israelitish birth, of his zeal, and of his righteousness from a purely legal standpoint.³ This picture was not drawn with insincerity or in hyperbolic courtesy (*höflichkeit*, Mack). The self-accusation revealed a terrible reality of his own consciousness coincident even with genuine desire to have a conscience void of offence towards God and man. He sees now, how at that very time he had been “carnal, sold under sin.” His conscience has not been morbid, nor his self-inspection prurient or officious; he has measured himself by a diviner standard than that of Stoic, Epicurean, or Essenic philosophy, or than that of Jewish

¹ In 2 Tim. iii. 13 the context gives to this form of the word a passive rather than a neuter meaning, but for the most part the verb *πλανᾶσθαι* has this deponent force (Matt. xviii. 12; 1 Pet. ii. 25). In Heb. v. 2, and James v. 19, either passive or neuter might be intended.

² This word *διάγοντες* is only once used beside, in 1 Tim. ii. 2, and there it is associated with *βιον*. ³ Cf. Phil. iii.; Rom. vii. 6; 1 Cor. xv. 9.

or Rabbinic literalism, and this is the conclusion he draws about himself. The use to which he puts it is twofold ; first, to sustain the practical suggestions of Verses 1, 2, to press loyalty, charity, meekness, and tenderness, upon scheming, censorious, blaspheming Cretans ; and, secondly, to shew the boundless need of grace and goodness on the part of God.

If the grace and gospel of God had consisted exclusively of a method of discipline and a standard of perfection, it were indeed a doubtful advantage. We should have found few responses more true to its message than the Apostle's own — “O wretched man that I am! who shall deliver me?” St. Paul, however, knows that there is another side to the gospel, and so he exclaims in triumphant tones (Verses 4–6), *But when the goodness, i.e., kindness of nature, superfluity and spontaneity of Divine beneficence, and the philanthropy of our Saviour God was manifested.* The word φιλανθρωπία is used very rarely,¹ but is probably suggested by the love of man, and the gentleness of sentiment and of demeanour towards all men, upon which St. Paul had just insisted. The disciples of Christ are to be like God. They are to love “men,” even their enemies, tyrants, and taskmasters, BECAUSE God has concentrated his love upon man, because God has loved the world.² This building up of human duty on the foundation of the character of God is characteristic of St. Paul's style and manner of argument.³ God's love to man had a special manifestation in the Incarnation. The manifestation in the flesh was the climax and most abundant expression of the love of our Saviour God.⁴ This ap-

¹ Cf. Acts xxviii. 2; 2 Macc. vi. 22.

² Cf. John iii. 16; Matt. v. 5, 9, 14–16, 20, 39–48.

³ Cf. 2 Cor. ii. 17–20.

⁴ Cf. Comm. on 1 Tim. i. 1 and iii. 16.

plication of the term Σωτῆρ to Θεός occurs frequently in the Pastoral Epistles, and also in the Gospel of Luke (Chap. i. 47) and in LXX.¹ The subsequent reference to the Lord Jesus Christ as the instrument of Divine beneficence, assures us that the Θεός in the Apostle's mind is either the Father or the entire Godhead.

He saved us. (Let the aorist ἐσωσεν be noticed.) Our Saviour God performed and completed his part in our salvation, "placed us in a state of salvation," *in accordance with*, as the outcome and revelation of, *his mercy*, or of that great aspect of Divine love when it comes into contact with ill-desert. While salvation is thus unequivocally ascribed to a definite completed act of the Saviour God, the Apostle disclaims for himself any share in producing the antecedents of this mercy. A possible supposition is made that "we" had wrought works in righteousness which might have been the forerunners, conditions, and antecedents of the Divine mercy. But the hypothesis is hazarded for the very purpose of repudiating it. *Not by works, works in righteousness which² we did, but in harmony with his mercy he saved us.*

The negative particle governs the whole clause. The apostle takes no credit to himself for a righteousness antecedent to God's mercy. He disclaims all self-origination of conduct which will justify him before God. His thoughts move into a higher region; and when he comes to explain more fully the instrumentality by which salvation is accomplished, he deals with Divine operations rather than human experiences. *Through*

¹ Psa. xxiv. 5, &c.

² The best manuscripts, including N, and the authority of Tischendorf (8th edition), Huther, Alford, have finally determined the text here to be the less grammatical form, *ü* for *vr.* Ellicott preferred formerly with Tischendorf the Received Text.

the water of regeneration and the renewing of the Holy Spirit. The word translated "water" may be rendered without inaccuracy "washing," as in English Version, or "laver,"¹ as by Alford, Ellicott, Fairbairn. Rost and Palm declare that the word means (1) "the process of bathing," (2) "the bath," and (3) frequently in Homer, Pindar, and the tragedians, "the *water* for the bath." The *λουτρόν νυμφικόν* was the bridal bath of purification, to which St. Paul probably alluded in the only other place in which the word occurs in the New Testament, viz., Ephesians v. 26.² The Church Fathers often use *λουτρόν* for "baptism," and here the phrase, "the water or laver of regeneration," corresponds with the "birth of water" to which our Lord referred in John iii. 5; while "the renewing of the Holy Spirit" corresponds with the being "born of the Spirit," which He declared to be the essential condition of admission into the kingdom. The "water" or "laver of regeneration" indicates the whole of that divinely appointed symbol of the new birth, which proclaimed to mankind the advent and introduction into our humanity of a new power and heavenly bias, the recommencement of the human race; and it was itself justified and completed by the entire operation of the Spirit of God in the renewal of individual lives. It should be especially observed that the Apostle makes no reference either to faith or to repentance, to obedience or holy living, but dilates on the divine side of salvation and on that alone. So that he proceeds to urge upon Titus, not the method (sacramental or moral) by which we can appropriate the grace of God, but the agency by which God imparts

¹ *Lavacrum*, Vulgate; *das Bad*, Luther.

² See here the admirable note of Eadie on Ephes. v. 26.

his Spirit. So he continues, *Which Holy Spirit,¹ He, our Saviour God, poured out upon us richly, through Jesus Christ our Saviour.* Surely there is (as Olshausen and Mack observe, not Ellicott) a reference made here to the fulfilment of the prophecy of Joel in the effusion of the Spirit on the day of Pentecost. Then the ascended and exalted Christ “shed forth,” diffused the renewing Spirit over the hearts of men, and therein constituted the Church of the living God, and the living body of the Lord.

It was in this work of “renewal” that Christ Himself secured the fruit of his agony and death. It was “expedient that he should go away;” if He had not departed the Comforter would not have come. The manifestation in the flesh was the grand preliminary only for the manifestation of God through the Spirit. The application of the term “Saviour” to Jesus Christ in the very sentence in which it had been applied to the Father, and the further reference to the Divine and crowning glory of the work of God’s Spirit in man, make it clear that the Monotheism of Paul was enriched and deepened by considerations and ideas of the Son and the Spirit of God, which, coupled with numberless other testimonies, have led to the rich induction and great generalization which we call “the doctrine of the Trinity.” The weighty utterance closes with the special design contemplated in the work of salvation. *In order that we might become heirs of God, according to the hope of eternal life.* On this hope the Epistle turns (see Titus i. 2). The “hope of eternal life,” which is immeasurably more than endless existence, and is the purifying sanctifying power of the new

¹ Not, which “washing,” or “water,” or “laver.”

Covenant, gives its meaning to our expected inheritance. "It doth not yet appear what we shall be," but we know that we shall "inherit eternal life." This is the end of his own self-manifestation, contemplated by God Himself. He confers upon those who might formerly be described as hateful and unclean, proud and revengeful, this rich inheritance. There is a certainty, legality, and far-reaching significance in the metaphor of an heir and an inheritance, which demand the introduction of the further condition, *having been justified by his grace*. The *ἐκείνον* might be referred grammatically to the Holy Spirit; and in 1 Corinthians vi. 11, we are indeed said to have been "justified in the name of our Lord Jesus, and in (the power of) the Spirit of our God." The *ἐν*, however, in that passage means more than the simple instrumental dative, and the word "justified" in that connection suggests the whole of the idea of justification as a human experience as well as a Divine act. Here, it seems to me, the idea of faith is purposely left out, and "justification" is simply regarded as the supreme act of the Divine Righteousness and Love. Because God by his grace does not impute transgression, and absolves from the whole curse of sin, an heirship, a hold on the inheritance is legally provided, and the hope of the eternal life is suggested. The human condition of justification is not specified. The *ζωῆς αἰώνιον* is dependent on "the hope" (*ἐλπίδα*), and not on the (*κληρονόμοι*) "being heirs." Moreover *κατὰ* will not suffer to be translated *through*, as though *ἐλπίδα* were here an emotional equivalent to *πίστιν*, simply because throughout this passage the Apostle is setting forth the *divine* side of the work of grace; just as in the earlier para-

graph (Chap. ii. 11-14) he had been examining God's grace as an active living discipline of individual souls. "Justification" is not identified (as Wiesinger implies) with the renewing of the Holy Spirit, nor is it the cause or the consequence of such renewal. The apostolic doctrine of justification by God's grace was sufficiently known to Titus not to need a more detailed reference; and justification is here referred to on the supposition that it is thoroughly understood to be the grand act of grace, apart from which even regeneration and renewal, if they could be supposed to be separated from it, would be an imperfect and truncated gift.

Verse 8.—Faithful is the saying. The whole passage is another of the compendious fruitful utterances, the golden hymnlike voices (probably originated by St. Paul himself), which Titus was to impress upon the memory of the Cretans. Now comes the practical side of the representation. *And concerning these things I desire that thou shouldst make the constant affirmation, in order that those who have believed in God—i.e., those who have complied with the one prime condition, those who have surrendered themselves to the sublime assurance of God's love in the manifestation of the Christ and the gift of the Spirit—might be careful¹ to excel, to take some precedence in the practice of good works.* Thus the Apostle insists on the principle of obedience, and the practical issues and moral consequences of faith. *These instructions are good and profitable to men.*

Verse 9.—But foolish controversies, and genealogies, and strifes, and contentions about the law, avoid; i.e., "stand out of the way of." I have already discussed

¹ The only place in the New Testament where the word occurs, though in the Apocrypha and LXX. it is not infrequent. In this place (as well as in Classics) it means, "anxiously giving thought to" (*cf.* 1 Sam. ix. 5).

some of these terms (1 Tim. i. 4 and 14). Irrelevant and trifling controversy prevailed among Jewish Christians and Jews on frivolous details; on the Jewish genealogies; on Alexandrine speculations concerning spirits and angels; on semi-gnostic hypotheses concerning good and evil. Rabbinical schools disputed on the letter of the law, both written and oral; on “tassels and nail-parings;” on mint, anise, and cummin; on the order of services; on divers meats and varied washings; on days, times, and seasons; and the Apostle would make a clean sweep of them all, on the ground that such matters as these *are profitless and vain*. On the other hand, great truths and moral principles are of infinite value.

Verse 10.—*The man who causes divisions* (*ἀνθρωπὸν αἰρετικὸν*). The opponents of the genuineness of the Epistles have laid much stress upon the introduction of this word—only used in this place in the New Testament—on the ground that it must be taken in the modern ecclesiastical sense of an “heretical” unorthodox person. Huther here agrees exegetically with De Wette. Calvin’s explanation of the term is *quisquis sua protervia unitatem ecclesiae abrumpit*; and Huther declares that the divisions of the Church are those which are stimulated by false doctrine, and Fairbairn agrees with him. Ellicott has given an admirable treatment of the word, and justly says that we must deduce its Pauline usage from the undoubted significance which the Apostle attached to the word *αἴρεσις*. This is shewn to be contentious conduct, not heterodox opinions; division, not doctrinal error. The conduct of *αἰρετικὸς ἄνθρωπος* was that which tended to schism and enmity in Church matters, and the caution is pronounced

against an opinionative, quarrelsome, impracticable person—the man who causes divisions in the Church, the factious man (Fairbairn), after one and a second admonition, *avoid*. “This is a golden rule” (Mack). The first admonition may rouse “the old man” in him, may induce him to sharpen his wit against you, and resist the advice that is tendered; the second admonition may gain your brother. If this, however, prove of no avail, *avoid* him. There is no hint given of formal excommunication,¹ but the would-be leader of a party, whether he justified his capricious conduct by pressing an intellectual crotchet, or by manifesting a desire for individual distinction, would be practically left to himself and to his knot of followers, should the apostolic delegate utterly shun him. St. Paul must have had in view some well-known disturber of the Churches in Crete, for he continues: *Inasmuch as thou knowest that such an one is perverted and sinneth, being self-condemned.* Another rare word (*ἐκστρέφω*), used by Lucian for “turning inside out,”² is here made to describe the effect of the isolation inflicted on the “factious person.” The self-condemnation spoken of must be his virtual self-exclusion, rather than his own penitent confession of wrong.

Verse 12.—We are landed by this verse in the region of conjectural history and geography. It is somewhat remarkable, as Mr. Lewin³ observes, that the four intimate friends of the Apostle here referred to derive their names from four Hellenic deities—Zeus,

¹ *Παραιτεῖσθαι* is used in Plutarch for putting away a wife, but there is no hint of formal acts of repudiation in the other places in these Epistles, in which the verb is used by St. Paul. 1 Tim. iv. 7, v. 11; 2 Tim. ii. 23. Cf. Heb. xii. 25; Luke xiv. 18, 19.

² Cf. Deut. xxxii. 20.

³ “Life and Letters of St. Paul,” vol. ii. p. 344.

Artemis, Tyche, and Apollo. Of Artemas we know nothing more, but as there seems an alternative choice between Artemas and Tychicus, and, further, since we find a reference to Tychicus in 2 Timothy iv. 12, as having been sent by the Apostle on another journey, viz., to Ephesus, it becomes probable that Artemas was chosen for the service. Tychicus is mentioned in five distinct books of the New Testament—in the Acts and in four Epistles of St. Paul. Everywhere he is spoken of as a trusted friend, a beloved brother, one able to explain the Apostle's circumstances, position, and wishes to distant Churches (Col. iv. 7, 8), and even to convey to numerous communities the apostolic letter (Eph. vi. 21, 22). St. Paul is intending to pass the winter at Nicopolis,¹ in Epirus, and he wishes to have Titus as a companion. His language is, *When I shall send Artemas to thee, or Tychicus, hasten to come to me to Nicopolis, for I have determined there to spend the winter. Zenas the lawyer and Apollos forward zealously on their journey, that nothing be wanting to them.* St. Paul always spoke of Apollos with deference, and as if he were his equal in rank and importance. Tychicus, Silas, Titus, Timothy, Trophimus, Epaphroditus, and others were sent hither and thither as St. Paul's messengers. Apollos was independent, and took a course in which he asserted his own will as against the will of Paul (1 Cor. xvi. 12). Apollos had been a disciple of John the Baptist, a student of Alexandrine literature, and he was mighty in the Scripture, eloquent in speech, and persuasive. It would seem that, until

¹ It is impossible to decide between the four different cities bearing this name. There seems no reason to imagine a visit to Thrace or Cilicia when there was a Nicopolis in Epirus. There was a large population, a good harbour, and numerous opportunities of coming into contact with old friends from the Churches of Achaia.

he was converted by Aquila and Priscilla (Acts xviii.), and led to a deeper apprehension of the Christ and of the Spirit of God, he had been preaching a Johannine Christology, a Philonic philosophy, an Essenic wisdom, and had been administering a Johannine baptism and nothing more. With the word of Jesus, a divine inspiration seized him, the conviction of the Spirit satisfied him, and he was at once ready, both in Ephesus and Corinth, to preach the faith of Christ. Immediately, and without any other ordination than the confidence and prayers of the Ephesian Church, he commenced the work in Corinth which led to such startling results. Paul did not resent his popularity. He classed him, with Cephas and himself, as apostles of Christ, but he did not command him. It is possible that Zenas the lawyer and Apollos had been resident in Crete. It is equally possible to suppose, with Mr. Lewin, that they were on their way from Corinth to Alexandria, and were the bearers of Paul's letter to Titus.

Verse 14.—And let our (brethren) also learn to take the lead in good works, with reference to the necessary wants, that they be not unfruitful. Professor Plumptre suggests¹ that the “our’s also” implies the existence in Crete of an Essenic Society, to which Zenas and Apollos *may* have been somewhat related, and which *may* have set an example that Christian believers and Churches *might* reasonably imitate. I think there is no necessity for this complicated supposition. The passage will have more meaning if it continues to emphasize the care and attention which St. Paul desired to secure for Apollos. He expects that Titus will

¹ THE EXPOSITOR, vol. i. p. 427.

easily guarantee the help of the Church in shewing this mark of respect to Apollos (Mack, Huther, Ellicott, Oosterzee).

Verse 15.—All who are with me salute thee. Paul, when resting and journeying, was often surrounded with sympathetic souls, who were ready to do his bidding, and who shared in his affection for individuals and Churches. *Salute those who love us in faith; i.e.,* those whose love took its origin in, and now derives constant aliment and support from, the faith of our Lord Jesus Christ. *Grace be with you all [AMEN¹].* With various modifications this benediction is uttered by the Apostle. The laconic form here adopted is very unlike the work of a forger. The love of Paul is sent through Titus to the whole Church, and the impression is, that though the letter was meant especially for Titus, it may be profitable for many.

H. R. REYNOLDS.

SHORT PAPERS UPON THE PROPHET JEREMIAH.

NO. 5.—THE LINEN GIRDLE, AND THE SPECIAL OFFICE OF NEBUCHADNEZZAR.

JEREMIAH's method of teaching by symbolical acts was not only extremely forcible in itself, from the aptness of the symbols used, but also admirably fitted by its impressiveness to remain imprinted upon the people's memory, and thereby compensate to some extent for the prophet's absence. The symbol of the potter's clay is an epitome of the whole history of the Jews. There was a time when other clay would have served

¹ The evidence for *Aμην* in this verse is stronger than for its presence in either of the Pastoral Epistles.

God's purpose equally well (Exod. xxxii. 9, 10); the seed of Moses might have formed a nation as fit to be the depositaries of God's promises as were the Israelites; but when God had once taken the clay into his hand, his purpose must be carried out, and the ductile material must take whatever form He chose; and we have no reason to suppose that any other nation would have yielded itself more readily to its Creator's will than the Jews did. Perhaps nothing is more remarkable than the perverse power which man possesses of resisting God, unless it be the obstinacy with which he exercises it. But God's will is ever finally triumphant; and so, in due time, the Jews became a religious people.

It is the greatest mistake possible to represent them as naturally a monotheistic people. Their history up to the Babylonian exile proves just the contrary. They were a people with very many fine and noble qualities, but, together with a grand physique, they possessed also an intense aptitude for sensuous pleasures, and idolatry had therefore enormous attractions for them. We cannot cite better specimens of them than David and Solomon, men far above the average, and over-topping in their respective ways the heroes of heathen history, but both hurried into disgrace and ruin by the same passionateness of their animal nature. Now had the Jews lapsed into idolatry, not only would Christianity have become an impossibility, by mankind being deprived of that which was their appointed schoolmaster to bring them unto Christ, but the Scriptures of the Old Testament would have perished. How much exactly we owe to Ezra may be uncertain, but undeniably it was the returning exiles who saved for us the Bible. Necessarily, therefore, the impious

designs of Ahaz and Manasseh must be frustrated, and the evil tendencies of the nation, which those bad kings represented, must be arrested; and so God crushed the clay together, and sent the Jews into captivity at Babylon. The hopeless part of the nation—the bad figs of Chapter xxiv.—were cast aside, and left to perish at Jerusalem; others, no doubt, of the same evil stamp became demoralized among the heathen at Babylon, and at best remained Jews in name only, perhaps not even that. It was a sharp and terrible method of selection, and never perhaps was a nation put into a fiercer furnace than the Jews in exile. But it was pure metal that issued forth, and under Ezra and Nehemiah they began God's work again. Henceforward, whatever faults they retained, they had no tendency to idolatry, and were never without the presence among them of a large number of pious and believing men. And so they were made capable of understanding and receiving Christ's teaching themselves, and of imparting a spiritual religion to the whole world.

The sermon preached by Jeremiah in the Temple, after the two symbols of the potter's clay and the broken vessel, seems to have been his last public act in Jerusalem until the time just before Jehoiakim's death. It had been followed by personal violence to himself on the part of Pashur; and when Jeremiah had still ventured to send the roll of his prophecies by the hand of his faithful Baruch to the king, it was probably with difficulty that the two were able to effect their exit from Jerusalem, and escape from Jehoiakim's wrath. We gather, however, from the symbol of the linen girdle, that the Prophet found a refuge on the banks of

the Euphrates, and probably he spent some five or six years in Babylonia. The symbol itself is full of instruction. He was to take a new linen girdle (Chap. xiii.), and hide it in a hole, or rather cleft of the rock, by the Euphrates; and as Babylonia is a flat alluvial country, this points to some place in the north, before the river enters the plains, and suggests to us that Jeremiah was unwilling to make Babylon his home, perhaps because there he would have been in Nebuchadnezzar's power, and might have been forced to some unpatriotic act.

In this cleft of the rock the girdle was to remain many days, after which Jeremiah was to search for it again, and of course would find it "marred and profitable for nothing." The primary lesson is obvious. Judah is this linen girdle, a thing intrinsically of little value, yet dear and useful to the wearer. Without it he can do nothing: for the long Eastern garments, unless girt tightly about the person, impede all motion. Laid aside in a damp place, it quickly mildews and is spoilt. So at Babylon the national glory of Judah was a thing of the past. Its king and nobles and high officers of state; its institutions and policy; its trade and agriculture; all its national life, its hopes and aspirations, its plans and purposes, were things gone by. It was but a band of captives that represented so grand a history and so many centuries full of heroic and noble deeds.

But Judah was not to be forgotten. The very place chosen for her concealment—a cleft in a rock—spoke of safety. After many days she would be found again, and though stained and marred, and her beauty gone, she would still be fit for use, and God would again gird Himself with her.

And there is even a deeper lesson. As long as the girdle was in use, so long it retained its strength and beauty. Put aside, it quickly fell into decay. So with the Jewish nation : so with all nations at all times, and all men. As long as they are doing God's will, and carrying forward his plans, so long, like the girdle round the loins, they are safe, and preserve their vigour, and keep their place in the constituted order of God's providential arrangements. But separate from God all is lost. One nation here and there may be put into the cleft of a rock for future use: as a rule, they are put aside for ever, and, like refuse cast away, must sooner or later perish, holding together perhaps for a time, but gradually falling to pieces, and sure finally to be swept into the receptacle of things needed no more, useless, and soon forgotten.

Now this symbolical act belongs, as we have seen, to the period when God withdrew Jeremiah's personal ministrations from the Jews. It was in Jehoiakim's fifth year that Baruch read before him the opening predictions of Jeremiah's roll, and the king with fatal energy, indignant at the prophet's warning, refused to hear more, and cutting the roll into pieces, burned it in the brazier that was set in the centre of the chamber to warm the chill December air. For the king the warning voice was henceforward dumb: for the people there came only written words in place of personal influence; and the prophet must suffer, as those who witness for God constantly do, an enforced silence, more hard for an earnest man to endure than bodily pain. But wandering from place to place in Babylonia, and busy there, no doubt, in confirming the faith of the many Jews already in exile, he yet remembered those

at Jerusalem, and sent them this symbol of the mildewed girdle to teach them its lessons.

And so five or six years passed by; but when the time for judgment drew near, and Nebuchadnezzar was marshalling his armies to punish Jehoiakim for his rebellion, Jeremiah once again appeared in the streets of Jerusalem, wearing this decayed and water-stained girdle, and raising up his voice against the sins that were just about to bring upon the Jewish nation a terrible retribution. And as usual the lesson had its two sides. It told them, on the one hand, of beauty gone and usefulness departed. A girdle so decayed must be laid aside. The wearer would soon procure something stronger and better-looking. On the other hand, it reminded them that they were God's girdle; that his activity depended upon them, because they were the chosen race by whom He had ordained to work. Worthless as they were, yet even after this sojourn in Babylon, during which they would be laid aside, God would search for them again, and gird Himself with them, and if only they would cling to Him in faith, would once more use their instrumentality for the carrying out of his counsels. And so Jehoiakim and Zedekiah were laid aside to perish; but Jeconiah and those carried to Babylon were preserved there till that city fell, and by the decree of Cyrus the Jews were permitted to return. They were but a feeble remnant, yet in them the Jewish nation did revive and fulfil that Divine purpose for which their forefather Abraham had been called to wander with God on the hills of Judæa.

But let us turn to Nebuchadnezzar, for few grander figures stalk by in the pages of history, and few whose work was more important in its effects upon the human

race. Now we have seen that the exile was the turning point in Israel's history. It was a season of stern discipline, during which the doctrine of the Divine unity was driven with fierce pressure into the very depth of their hearts. From that time to this no nation has so strictly kept the second commandment, because none have learned it in so thorough a manner. In many Christian countries there is a tendency to a mild kind of idolatry. But from the day when the Jews set out upon their homeward march to the desolate land of their fathers, they have permitted no secondary mediators to come between them and God. If in Hosea's words they abide during these long ages "without a king, and without a prince, and without a sacrifice," so equally do they abide "without an image, and without an ephod, and without teraphim" (Chap. iii. 4).

It was Nebuchadnezzar who was specially raised up to stamp this great truth upon the minds of the Jews. In Chapter xxv. 9 he is called "Nebuchadrezzar king of Babylon, the servant of Jehovah." In the cuneiform inscriptions this is the regular way of spelling his name, but the less correct form, Nebuchadnezzar, had become somehow or other the usual mode of writing it at Jerusalem. Nebuchadrezzar means, "May Nebo protect the crown," Nebo being the planet Mercury. But the more important fact is that Jeremiah calls him "Jehovah's servant," a title given to very few persons in the Old Testament, because it means so much; for it is equivalent to Jehovah's prime minister or vicegerent. Thus Moses is especially called Jehovah's servant, as being the mediator of the Law. So Isaiah calls Jacob and Israel Jehovah's servants, because of the office which they held in the Jewish economy. But

chiefly it is the name given to the Messiah in Isaiah lii., because He is the Divine Word by whom God is revealed to man. It is therefore no slight thing that Nebuchadnezzar should have this grand title given to him.

Plainly it shews that God had raised him up for a special purpose. This was partly one of punishment. In Chapter xxv. a list is given of the nations which he was to chastise ; but his higher work was to make Babylon a fit place to be the home of the Jews, that they might there undergo such a discipline as would prepare them for becoming Christ's ancestors, the recipients of his religion, and its propagators throughout the world.

Till Nebuchadnezzar's time Babylon had not been the capital of a great empire. It was a very old city, and famous for its study of the stars, but it had long been subject to Nineveh. Its greatness was the work of one man. With Nebuchadnezzar it began : virtually with him it ended. It had long been struggling for freedom ; and when Nineveh was captured by the Medes, Nabopolassar, the father of Nebuchadnezzar, who, with a body of insurgent Chaldaeans, had aided in the siege, became king of Babylon. With Nineveh an empire fell which had been the dominant power in Asia for centuries. The empire of Babylon lasted seventy years. Of these, Nebuchadnezzar reigned forty-three. The great object of his ambition was to make Babylon a vast and magnificent town. For this end he enclosed so large a space within walls of massive strength, that in case of war considerable supplies of food could be raised inside the fortifications ; and his buildings were so many and splendid, that perhaps no man has

laid upon the earth such vast piles. With perfect truth he could say, "Is not this great Babylon, that I have builded for the house of my kingdom, and for the honour of my majesty?" (Dan. iv. 30.) But the citizens of this vast city were chiefly men kidnapped from their homes. He carried on wars far and near, that he might drag his captives to people the wastes of his mighty city. And justly does Habakkuk denounce a process so cruel. "Woe to him that buildeth a town with blood, and stablisheth a city by iniquity" (Hab. ii. 12). But though thus Babylon was built up by the ruin of thousands of homes, yet when Nebuchadnezzar had carried his prisoners there, at all events he took care of them. He fostered commerce, so that Babylon was soon enriched by an active trade; and a large portion of this would naturally fall into the hands of a people so eminently fitted for commercial pursuits as the Jews. He was careful also to provide food for the support of a numerous population, knowing that the strength of a kingdom depends not only upon the bravery and vigour of its inhabitants, but also upon their numbers. Now Babylonia, as was mentioned before, was a vast plain covered over with earth washed down from the uplands of Armenia by the Tigris and Euphrates. Much of it naturally was marshy and unhealthy; but Nebuchadnezzar formed a vast system of canals, which served to drain the marshy portions and irrigate the rest. And thus the whole became immensely fruitful. Herodotus says that wheat there often produced two hundredfold, and even more; and he gives a marvellous account of the luxuriance of the plant and the breadth of the blade. And amidst this vast expanse of waving corn-fields there rose up groves

of date-palms and pleasant gardens, so that where now, owing to bad government, there is either unwholesome marsh or barren desert, there was a rich abundance of well-cultivated fields. It was this union of trade and agriculture which soon made Babylon so rich, that Jeremiah (Chap. li. 7) compares it to a golden cup in Jehovah's hand; and Daniel speaks of its empire as the head of gold of the mighty image which Nebuchadnezzar saw in his dream.

This, then, was the city and country which God had prepared to be the home of the Jews during the exile. They had been first formed into a people in Egypt, a country foremost at that time in civilization and literature and thought; but they still needed forty years of bracing exercise and simple life in the wilderness before they were manly enough to fight in battle with the seven nations of Canaan. And now that they had deteriorated, God squeezed them again together as the clay, and sent them to Babylon, where, midst the crash and struggle of diverse multitudes, picked out, like themselves, from many a ruined nation, and under the dominion of an intellectual race and a king of extraordinary mental power, they were formed anew for their high destiny. Daniel, no doubt, contributed much towards this reshaping of their national character; Jeremiah still more: but the circumstances and conditions of their daily life were all-important in aiding the personal influence of their leading men. And so they returned home from Babylon a noble, high-spirited, and deeply religious people. And though, when Christ came, they were again sinking down fast into political and moral degradation, yet was there in them a "holy seed," and, under circumstances out-

wardly the most diverse, history once again repeated itself, and the Providence of God followed identically the same course.

For just as at the destruction of Jerusalem by Nebuchadnezzar God had previously picked out and removed into a place of safety all those whose hearts had been reached by the preaching of Jeremiah, so by the preaching of Christ and his apostles He gathered out of the mass of the Jews all those who were fit for higher and better work. The rest were left at Jerusalem, to be the prey of Titus and the armies of Rome. And just as God's promise belonged, not to Zedekiah and the nation, but to Jeremiah and the exiles, so did the succession to it belong, not to the synagogue, which had rejected the Messiah, but to the Church, which had believed in Him. Finally, as the possession of the promise carried with it the duty of being labourers for God and witnesses to his truth, so now it is the Church which must do Christ's work. The Jews are laid aside. Preserved wonderfully for some great purpose, to be accomplished in God's appointed time, they are not now his representatives. 'The golden candlestick that must bear aloft the light of God's truth stands no longer in the court of their Tabernacle, but belongs to those who believe in and preach Him who is "the true Light, which lighteth every man that cometh into the world." But every privilege is heavy with responsibility; and the symbol of the girdle warns us that it is only by cleaving to Christ and doing his work that man or nation can continue in safety, and attain unto the end of its high vocation.

R. PAYNE SMITH.

THE VARIOUS KINDS OF MESSIANIC PROPHECY.

FIRST PAPER.

In the following papers I mean to make some observations on a single point in connection with Messianic prophecy, on which the language employed by writers on prophecy, when treating of it, has always appeared to me obscure. The question is often asked in regard to passages in the Old Testament, such, for example, as the second Psalm, the seventh or forty-second Chapter of Isaiah, To whom is the reference here? And then, in all likelihood, in answering the question a distinction is drawn between a primary and a secondary reference, between an immediate and a deeper application; and it is said that with the immediate reference to David or other Old Testament personage there must be admitted a further and principal reference to Christ.

Now when we hear the question put, To whom is the reference in this passage? there immediately occurs to our minds another question, Reference by whom? If a reference implies one to whom reference is made, it equally implies some person or mind that makes the reference. The question, To whom is the reference made? when stated fully, must be either, To whom is reference made here by the Spirit of Revelation? or, To whom is reference made here by the

Israelitish author of the passage? But these questions, though both legitimate enough, are perfectly distinct, and may admit of distinct answers. The questions are both legitimate. For it is assumed here that there was a Spirit of Revelation active in Old Testament times in unfolding truth, and that the Hebrew mind must have had relations with God of another kind than the Gentile nations had, in order to produce the Old Testament Scriptures. But this Spirit of Revelation must have had more knowledge than the human writer, and wider views, and have comprehended not only the whole scope of any particular truth, but, what was a much profounder thing, the whole scope of the general scheme of which any particular truth was but a fragment. An eye which sees the whole field must estimate any object upon it differently from one which sees that particular object or its immediate surroundings only. No possible understanding can be come to of Revelation unless some such assumptions as the following be made: first, that Revelation from its earliest beginnings in the Old Testament to its latest statements in the New is one coherent system of thought; second, that this system gradually grew, and that in the long history of the Hebrew people we can trace it in good part from its germs to its full efflorescence; and, third, that the system did not advance in a mechanical way by the Spirit of Revelation injecting into the mind of some writer now an opinion and then a fact out of all connection with the writer's experience or his country's life, but that the truth progressed in an organic way, and arose through the forms and occasions of a personal and national life, which both religiously and intellectually was of the

profoundest character. But if these axioms be true, we may say quite fairly that the meaning or reference in the mind of the Spirit of Revelation was different from that of the Hebrew writer. To the one the whole was in view, the end was seen in the beginning, and the line, longer or shorter, of intermediate development through which the beginning should rise into the perfect end, was visible in all its extent: while the view of the other was necessarily limited, and though he always spoke or wrote intelligently, and with an earnestness never surpassed by any teacher or moralist in other lands, yet his conceptions of the truth he was teaching must have been coloured by the relations amidst which he stood, and by the nature of his own mind; and his comprehension of the relation of any truth to the whole must have been less or greater according to circumstances, many of which it might be difficult to estimate.

The distinction here drawn will be no less, perhaps to some even more, apparent, if what I have called the Spirit of Revelation be not supposed to be a conscious mind at all, but be regarded as a mere personification to which the name revelation-spirit might be better applied, and which would be identical with the *idea* of the system in its perfect state, which we call revelation. This idea is Christianity. And it is evident that it is from the point of view of this *idea* that the New Testament writers generally speak, and that they throw back the perfection of this idea upon the imperfect and only germinating condition of the system in the Old Testament. Of course, they regard the Spirit of Revelation as a person, but they regard *Him* as having in view the perfect form of a truth in the New Testament even

when giving imperfect indications of it in the Old ; and, therefore, they find in the most rudimentary statement in the Old the expression of the fully developed truth of the New Dispensation. The question, therefore, What was the meaning of the Spirit of Revelation in any particular place ? becomes very much, What is the truth taught in that place in its perfect or highest form ? and to answer this question we must have recourse to the ultimate form of the system of Revelation in the New Testament. The whole was always had in view in giving any part. The part was but an instalment carrying with it a promise of the whole, and an intention both ultimately to give, and meantime to suggest, the whole. And on account of the progressive and germinant character of the Revelation, there lay in every fragment or germ of a truth a prophecy, for there was in it a determination towards that form which was its perfection or fulfilment. And in using the Old Testament now, especially for purposes of edification, this ought to be remembered ; and we should feel that we fail to do justice to the Old Testament if, when expounding any truth taught in it, we do not bring into connection with the passage explained the highest form of the truth as revealed in the New Testament. For to omit this would be to fall short of giving a full account of the Old Testament, as much as one would fall short of giving a true account of a child who furnished an inventory of his organs and stature and relations to the things about him, but omitted to state that there was a principle of growth in him, and that he manifested a *tendency* to become a man.

It may be asked, seeing the Revelation was progressive, and given mediately through the forms and oc-

casions of a personal and national life, must we not consider the fragments and germs of truth in their various shapes, and with the varied colours which different ages lent them, to be what the Spirit of Revelation designed to be revealed at these particular times, and therefore his meaning? Undoubtedly; for the disposition of events out of which the truth arose and which threw it into shape and lent it its colour, was never accidental, but some part of that history of Israel which we regard as due to God's special providence; and the mind of the prophet was always under the guidance and teaching of God in considering and estimating it. But as the events and circumstances referred to were those that surrounded the author, and helped to determine his mind, and as his mind and tongue were the mould on which at last the truth was formed, the meaning of the Spirit of Revelation, thus considered, does not differ from the meaning of the Hebrew author. It is this meaning of the Hebrew author which, in any critical and scientific study of the Old Testament as a progressive unfolding of truth, we are most interested in; and it is in regard to this Hebrew author that I mean to put the question, To whom in the passages of the Old Testament usually called Messianic is reference made? Whom has the Hebrew author in his mind in these various passages? It may be supposed that the Hebrew author has not always the same Subject in his mind, and that consequently there are various kinds of Messianic prophecies in Scripture.

First, then, there are *real* Messianic prophecies or statements in the Old Testament; that is, statements made by the Hebrew writers with direct and conscious reference to the Messiah, or to something in his kingdom.

The term Messiah means “anointed.” As applied to a certain future King, for whom at a particular stage in the history of Israel people and prophets began to look, it is perhaps taken from the second Psalm : “The kings of the earth set themselves, and the rulers take counsel together against the Lord and against his Anointed.” The Psalm may, or may not, have immediate reference to this King in the mind of its author ; certainly it came before the time of our Lord to be generally expounded of the expected King ; and the name “Son of God,” also applied to Him, is perhaps taken from the same Psalm. Hence Peter, in answer to the query, “Whom say ye that I am ?” replied, “Thou art the Messiah, the Son of the living God ;” and Jesus accepted the designation, adding that not flesh and blood, but his Father, had revealed this truth to his disciple. The name is supposed by many to be given to this expected King already in Daniel ix. 25 : “From the going forth of the commandment to restore and to build Jerusalem unto Messiah the Prince shall be seven weeks.” It was certainly quite current of Him in the age of Christ, for the woman of Samaria said to Jesus, “I know that Messias cometh, and when he is come, he will tell us all things ;” and Jesus again claims to be this expected Messiah : “I that speak unto thee am he.” But by whatever name called, it is beyond controversy that the prophets did anticipate the advent of a King who, though of the line of David, was to be possessed of extraordinary endowments. “It is a fact indisputable and undisputed that for a long time before the birth at Bethlehem the Jews were looking out for a prince who was to arise to them from David’s house. They were ‘waiting for the consolation

of Israel.' . . . The expectation of a redeemer and prince had been growing in the hearts of the people ever since the captivity, and may even be traced back through the preceding centuries as far as the accession of Rehoboam, the fatal era when the hopes of perpetual unity and dominion which had been cherished during the brilliant reigns of David and Solomon were so lamentably frustrated by the final disruption of the kingdom. From that time till the cessation of prophecy a long succession of predictions announced the advent of a Son of David, of the increase of whose government and peace there should be no end."¹

In confirmation of the opinion advanced in the above extract, the passage referred to at the end of it needs only to be read : " To us a child is born, to us a son is given : and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace" (Isa. ix. 6). That the expectation of a special king of the line of David, under whom the kingdom should attain its perfection, existed among the prophets, is "undisputed." The only point in dispute is the time and circumstances when the expectation arose. It is certainly not probable that the expectation of any special king existed anterior to the rise of the kingdom. For by the law of progressive revelation the external events of history, though they cannot be considered as the measure of prophetic truth (as if prophecy were merely the consciousness of history), may always be regarded as what gave occasion to its being spoken; and the varying Messianic element in the Old Testament is but the ideal and glorified reflection of the varying history and institutions of the people. The

¹ Binnie, "The Psalms," p. 158.

anticipation of a perfect king could not arise before there were imperfect kings. But it is certain, on the other hand, that we find the anticipation in full blossom in the time of Isaiah and his contemporary Micah, and even if possible in a manner more pronounced in the elder Zechariah: "Rejoice greatly O daughter of Zion, behold thy king cometh unto thee," &c. (Zech. ix. 9). In the above extract the anticipation is traced as high up as the time of Rehoboam, and no further. This date is probably an inference from the fact that the disruption of the kingdom took place under that king. But there is no evidence in the Old Testament itself which would lead us higher up than Zechariah and Isaiah, except evidence which would carry us as high as David himself. Between the splendid circle of Messianic Psalms, including the second and the hundred and tenth, supposed to belong to the era of David, and founded at least on Nathan's oracle to him in 2 Samuel Chapter vii., and the prophecies just referred to in the writers of the Assyrian age, there are no references made to a personal Messiah. The great prophets of the north, Elijah and Elisha, have no such doctrine to declare. Neither, so far as we know, has Jonah. Nor yet is any such specific doctrine found in Joel, a prophet of the south, probably of a high antiquity. And even coming lower down, to Amos and Hosea, the one a prophet whose calling was exercised in the north, and the other a native of that kingdom, we do not find in their prophecies, though falling within the borders of the Assyrian age, any such specific predictions as occur in Isaiah. They both indeed predict the restoration of the House of David to universal authority over the tribes of Israel, the one more generally and the other

distinctly: "In that day I will raise up the tabernacle of David that is fallen, and close up the breaches thereof; and I will raise up his ruins, and will build it as in the days of old" (Amos ix. 11); "Afterward shall the children of Israel return and seek Jehovah their God and David their king" (Hos. iii. 5). But though Hosea distinctly predicts the reunion of all the tribes again under the House of David, it is doubtful whether we are entitled to extract from his language any particular views regarding the condition of the Davidic House at the time referred to. The prophet is strong in his reprobation of the schism of the north; he couples departure from the House of David and returning to it with departing from Jehovah and returning to Him, regarding the things as almost identical, and the divided condition of the kingdom is in his view incompatible with the idea of it. And when he speaks of returning to David their king, he has in his mind the vacillating conduct of the northern tribes in the actual history of David, as well as their secession from his house in the person of his grandson; and we cannot be sure that he means more by the language than that they shall reverse their act of rebellion and undo their past history. In the mouth of Jeremiah and Ezekiel the expression, "seek David their king," may have a meaning more particular, because ere their day the great predictions of Isaiah and Micah had intervened; and they may employ the older phraseology to cover both the old and more general as well as the new and more precise truth.

It is not, however, so much to the date of the origin of a precise Messianic hope that I desire to call attention here, as to the fact of its existence at some stage or other of the history of Israel. The question of date is

a very complicated one, for many reasons. Two things in particular tend to complicate it. First, the Messianic hope is a very varied hope. It does not run in one stream, but in many; and these streams, rising in regions very unlike, are of very different hues and have quite distinct characters: and though they all move towards the same point at last, this could not have been foreseen at the beginning, and was scarcely believed even when witnessed. The Messianic is the perfection and ideal of the common, whether the common be "man," or "priest," or "saint," or "king," or, in short, whatever it may be. How soon, therefore, and in what circumstances, the religious mind found it necessary and was enabled to break up the complex class, and disengage from it one individual in whom the ideal character should first be realized, in order that it might be communicated to the whole, is a thing not easy to determine. We may say, however, with some certainty, that much that was spoken by Old Testament writers in the general, or of themselves as members of a class, came to be understood by readers and interpreters of the Old Testament, particularly in the generations preceding the birth of Christ, of an Individual. These interpreters rightly perceived that such things could never be realized in a class in the present age of the world; and, with their minds filled from other sources with the hope of a perfect Individual, they transferred the description to Him. This fact enables us to put the proper value on Messianic interpretations current in the age of our Lord. These interpretations will be found to be invariably reasonable. They apply to the right Person the thoughts and ideas of the Old Testament passages. They are

true only of Him. But this does not imply that the Old Testament author wrote these passages with an individual, or at least with the Messiah, in his mind. He may have spoken of a common individual, or of a class, in an ideal manner. The Old Testament is poetry. It is a collection of religious ideals. But the ideal, in religion at least, is the truest reality. Such ideals could not have arisen in men's minds without close communion with the mind of God ; but the way in which such thoughts and pictures first came into existence was as ideal descriptions of persons and classes of whom they were not true, and not as literal descriptions of an Individual of whom they were true. But I am anticipating here what should rather be said under the second kind of Messianic prophecies—those spoken not directly of the Messiah Himself.

Second : another thing which complicates the question of date is the uncertainty in which criticism has landed us regarding the age of some of the most brilliant Messianic passages of the Old Testament. We cannot be sure at what precise time these passages have assumed the form in which we possess them. Some of them seem to be literary redactions, belonging to the best age of Hebrew literature, of traditions greatly more ancient. But it is inevitable that a writer should clothe the thoughts of antiquity in the sacred symbols and allusions of his own time. The writer of the Epistle to the Hebrews says of Abraham that "he looked for the city that hath the foundations, whose builder and maker is God" (Chap. xi. 10). He refers to the New Jerusalem, glorified counterpart and ideal of the Holy City upon earth—a picture drawn by history and association that never could have presented

itself to Abraham. Yet to this writer, with history and prophecy behind him, the New Jerusalem gathered into one all his hopes and longings, which were also the hopes and longings of Abraham ; and he translates the patriarch's aspirations into the holy symbolism so expressive to himself. Other Scripture writers do the same ; and thus, as if intentionally, they baffle criticism. The blessing of Jacob (Gen. xlix.) may belong to this class of passages, as well as the prophecies of Balaam. It is scarcely probable that the former came from the dying patriarch in the shape in which we have it. It is very distinctly Messianic,¹ and it may be difficult to say how much of the Messianic colour may be due to a later time ; and how far, like the Apostle to the Hebrews, the redactor of the ancient though veritable and well-preserved tradition may have thrown into definite symbols of his own day the more vague presentiments and hopes of the father of the tribes. Thus, though on the authority of the Epistle to the Hebrews, we might ascribe to Abraham an expectation and desire of a settled nearness to God and fellowship with Him for ever, we could not infer that the precise figure into which this faith is cast is older than that Epistle itself ; and in like manner we may have to draw distinctions between the general thoughts and the precise form of Messianic prophecies in the Old Testament that may greatly interfere with our conclusions regarding the time when particular shades of the Messianic hope first appeared.

Even when we come down to such compositions as the Messianic Psalms, which undoubtedly speak of the

¹ That interpretation which translates Verse 10, "Till he (or they) come to Shiloh," seems to me opposed to all the probabilities raised by similar passages, and indeed to be so empty as to be even foolish,

theocratic king, it is not easy to decide whether their authors refer to some of the early monarchs of the Davidic House, whom they idealize and invest with all the attributes of a perfect king of the theocracy or kingdom of God, or whether the idea of the theocratic king had already been decomposed, and there had stood out, in opposition to the ordinary kings, that one king certainly referred to by prophets of a later age. Delitzsch, in commenting on Psalm lxxii., which he ascribes to Solomon, and considers to have been sung by that monarch of himself, says: "In the time of David and of Solomon the hope of believers, which was attached to the kingship of David, had not yet fully broken with the present. At that time, with few exceptions, nothing was known of any other Messiah than the Anointed One of God, who was David or Solomon himself. When, however, the kingship in these glorious impersonations had proved itself unable to bring to full realization the idea of the Messiah, or of the Anointed One of God, and when the line of kings that followed thoroughly disappointed the hope which clung to the kingship of the present—a hope which here and there, as in the reign of Hezekiah, blazed up for a moment and then totally died out, and men were driven from the present to look onward into the future—then, and not until then, did any decided rupture take place between the Messianic hope and the present. The image of the Messiah is now painted on the pure ethereal sky of the future (though of the immediate future) in colours which were furnished by older unfulfilled prophecies, and by the contradiction between the existing kingship and its idea ; it becomes more and more, so to speak, an image super-earthly,

super-human, belonging to the future, the invisible refuge and invisible goal of a faith despairing of the present, and thereby rendered relatively more spiritual and heavenly (*cf.* the Messianic image painted in colours borrowed from our Psalm in Isa. xi. ; Mic. v. 3, 6 ; Zech. ix. 9, *et seq.*).¹ With this view most modern writers agree ; *e.g.*, Canon Perowne in his greatly appreciated Commentary, and Kurtz in his valuable essay, "Zur Theologie der Psalmen." Delitzsch, it is to be presumed, secures by the expression "with few exceptions" leave to pass a different verdict regarding Psalm cx., which he considers to be "prophetic-Messianic, *i.e.*, in it the future Messiah stands objectively before the mind of David." He believes this psalm to be the only psalm of such a kind, although the poem known as David's last words (2 Sam. xxiii.) belongs to the same category. According to this view, David had already been enabled to resolve the idea of the theocratic kingship into its elements and disengage the extraordinary king ; but what a rare spiritual insight enabled him to perceive, it required centuries of theocratic misgovernment and the hard teaching of misfortune to impress even upon the higher minds of the people at large. It is certainly hard to see, on the one hand, how a different construction can be put on Psalm cx. ; and, on the other hand, if the teaching of this Psalm had become the possession of any considerable portion of the people, it would surely have revealed itself somewhere during the three centuries that intervened between David and Isaiah.²

¹ Vol. ii. p. 299 (Clark).

² This subject is very fully discussed in an article by Professor Forbes, of the University of Aberdeen, in the "British and Foreign Evangelical Review," Oct.

There are, then, *real* Messianic prophecies in the Old Testament, that is, statements made with conscious reference in the Hebrew author's own mind to the Messiah. Examples have already been adduced, such as the prophecies in Isaiah ix. and Zechariah ix. ; and there are many others, some passages referring to the Person, and very many to the condition of things in his time. But now, while this is undisputed, it is quite possible that these prophets or Hebrew writers, though speaking consciously of the Messiah, may not always have described Him and his reign precisely as history has shewn them to be. It is quite certain, if Christ was the promised Messiah, as He claimed to be, that they have not done this. Neither was it to be expected that they should. For there was already in their own day such a king and kingdom of God upon the earth ; it had a certain form, and existed in relations which varied considerably in different prophetic ages ; and it is no more than may be considered probable that the writer, even when thinking of the future king and kingdom, and while knowing perhaps that the king to come would be unlike the king then ruling, and his kingdom different in form from that then existing, should not have been enabled to describe that king and his kingdom altogether truly as they have appeared. It is only natural that he should describe the king as if he were to come in the relations in which the prophet himself then lived. Thus Micah, after predicting the advent of the king out of Bethlehem Ephratah, adds, " And this man shall be peace when the Assyrian shall come into our land ; they shall

1876, on the "Servant of the Lord." I have the more pleasure in referring to Dr. Forbes's paper because it is a very vigorous attack upon some views put forth by me.

waste the land of Assyria with the sword : thus shall he deliver us from the Assyrian when he cometh into our land" (Mic. v. 5). The Messiah is certainly referred to by the prophet, but the conditions in which he appears are those of the prophet's own time. The form of all prophecy, even the directly Messianic, varied according to the historical conditions of the people when it was uttered. That element of it received prominence at any particular time which was then of chief significance in the life of the people. The Messianic age brought to perfection all the blessings and reversed all the evils existing at the respective periods in which prophets predicted it. The "day of the Lord," or "last day," as we name it, a subject so frequently in the minds of the prophets, and closely connected with the Messianic hope, being the final issue of things, is not conceived in the same way by any two prophets ; in each it is the moral issue of things as they existed in his day.

Now if it be natural that the prophets should describe the Messiah and the things of his kingdom in this way, it is surely, on the other hand, equally natural that the New Testament should disregard such deviations in form from the reality of history, and fix on the truth that lay beneath them. Prophecy is not history written beforehand, but it has a historical fulfilment. It is truth of the perfect kingdom of God expressed in the forms of life and thinking of Old Testament times. But to deny the permanence of the truth on account of the transitoriness of the form, or to affirm the permanence of the form because of the unchangeableness of the truth—either proceeding is about equal to the other in perversity. It was natural that, looking for-

ward very far, the atmosphere through which prophets looked should in some measure distort the object seen. This could no doubt have been prevented, but only at the cost of making the mode of revelation quite different from what it is, and banishing the experiences of life and the activities of the human mind from all share in its production. And a fair criticism will not refuse to admit that an Old Testament writer may have had in his mind the Messiah, even in cases where his description does not quite agree with the Messiah's history as it has actually occurred. All that such discrepancies prove is that the writer, though referring in his own mind to that distinct coming King, was not enabled in all respects to conceive Him as He came, but conceived Him rather as coming in relations resembling those of his own time.

A. B. DAVIDSON.

RIGHTEOUSNESS AND JUSTIFICATION.

Δίκαιος, Δικαιοσύνη, and Δικαιοῦν.

THE old Hesiodic myth did not greatly err when it made Dikè the daughter of Zeus and Themis : Zeus, the embodiment of deity, Themis—a divine being, too, the daughter of heaven and earth—the personification of eternal unchanging law, embracing the whole order of nature, the apotheosis of the *fitness of things*. Dikè, less abstract in its conception, more human and personal in its relations, was in a narrower and intenser sense the *principle of universal right*. Thus Dikè and Themis were not one and the same : Dikè was *right*, but Themis was *right* and *might* too ; she was the “nature of things” with power. By Themis kings

governed and subjects obeyed ; Themis it was that brought darkness in the wake of death. When Penelope shed natural tears for her lost Ulysses, when Antigone dared not obey Kreon and leave unburied the body of her brother Polynices, they yielded to the demands of all-powerful Themis, the voice of nature. And so, when the ancients spoke of Dikè as born of Themis, their fable told of the distinction between *natural law* and *absolute right*. The mother had been a nature-power, the daughter was the moral principle alone. Dikè—a word whose root is akin to, if not identical with, that of *δεικνύειν*, *to shew*—came as a *revelation* to mortals of the principle on which the deity acted who, through Themis, preserved the harmony of the universe, and who had Dikè at his side to attend and counsel him ; and in her person also was set forth that rule of life by which the earth-born might attune themselves to the “ music of the spheres.”

But though Homer and Hesiod and those who came after them held the gods to be the founders of *right*, they regarded the *dikaios* (the *righteous man*) not so much in the light of one who imitated as of one who feared the powers above. Zeus was rather the protector than the pattern of *rightness* or *righteousness* ; righteousness was, so to say, an accident, not the essence, of the godhead. Man, after all, was its measure, fixed custom gave the model of right, and the divine furnished no more than a dim and vanishing background. *Δικαιοσύνη* (*right* as a personal quality, that is, *righteousness*) was pre-eminently a *social virtue* ; and *dikaios* described the man who responded to the established claims of the community and at the same time asserted his own, whose motto was *suum cuique*.

for his fellows and for himself. (The frequent sense of *δίκαιος εἰμί*, "I have a right" to do this or that, will support us in including the non-Christian element in the conception.) At a much later date we find the idea of right still regulated by social considerations. The notion which Socrates had was essentially social and political (*cf.* Xen. *Mem.* iv. 4); and even the religious background was not free from a social colouring, as we may gather from Xenophon's phrasing of the accusation against his master: "Socrates offends against right (*ἀδικεῖ*) by not paying respect to those gods *whom the state respects*." It is true that philosophy here and there gropes after a deeper meaning. Plato, in one place (*Legg.* 4, 716c), sets up deity, and not humanity, as the measure of all things, and speaks of the self-controlled man as a friend of God, because he is like (*ὅμοιος*) Him, while the man without self-control is unlike God, and *unrighteous* (*ἀδικός*). But while deity is thus somewhat vaguely made the measure of righteousness, even Plato falls short of the Biblical idea of a *personal relation* to God as the groundwork and aim of being "perfect, even as he is perfect."¹

In short, for the heathen conception of *δικαιωσύνη* we may fairly accept Aristotle's definition: "The virtue whose effect is that each and all have what belongs to them, in accordance with the law;" while the effect of *ἀδικία*, its opposite, is that "they have what belongs to others, *not* in accordance with the law." A notion like this, essentially juridical and social—our "justice" in the ordinary sense—founded on custom and law, written and unwritten, had little practically to do with the gods; and though there could be an *ἀδικία πρὸς θεοὺς*, "un-

¹ Compare Cremer's *Biblisch-theologisches Wörterbuch* (second edition).

righteousness towards the gods," unrighteousness was not, *per se* and in every case, looked upon as an immediate outrage of their authority ; much less did deity furnish the measure of righteousness : least of all did the beginning and end of righteousness lie in an intimate personal relation with the gods.

But the religious background of the classical δίκαιος σύνη—producing such parallelisms as δίκαιος and εὐσεβής (*righteous* and *pious*), ἄδικος and δυσσεβής (*unrighteous* and *impious*)—paved the way for the deeper meaning of the word in the sacred books. The belief was in the world already that "righteousness," in its narrow sense, had been born of the gods ; it was felt, though not always or everywhere or with equal distinctness, that "unrighteousness" was an act of irreverence towards Heaven : but, till the "righteousness of God" was revealed, men could not and did not conceive that righteousness, in its widest meaning, was the essence of the Godhead, and the Alpha and Omega of the close relations between God and man.

In the times of the Old Covenant this revelation was only partial ; a "veil" softened the dazzling brightness till the eyes of man, in the fulness of the years, were able to bear "the light of the knowledge of the glory of God in the face of Jesus Christ." The chosen people, the law, and righteous men whom God had taught "in divers manners," and who had breathed the spirit of the law, were in various degrees the medium of the Old Covenant manifestation of God's righteousness. But, whatever still remained to be revealed, there was no mistake now about God being the standard of righteousness. "Ye shall be holy: for I the Lord your God am holy" (Lev. xix. 2). "Shall mortal

man be just before God?" (Job iv. 17.) Even in the common business of daily life the righteousness of *God* laid its claims upon his people. "Just balances, just weights, a just ephah, and just hin, shall ye give: *I am the Lord your God*" (Lev. xix. 36). But the *δικαιοσύνη* of the Old Testament, while it includes the narrower classical sense, goes infinitely deeper than mere rectitude in social dealings. The profounder meaning of "righteous" in Sacred Literature is the consequence of the antithesis of sin, of the guilt of which Homer, Socrates, Plato, and Aristotle had no adequate idea. God Himself is represented as righteous and holy ["His work is perfect: for all his ways are judgment: a God of truth and without iniquity, *just and right* is he" (Deut. xxxii. 4)], and we have seen from Leviticus xix. 2 how He had determined righteousness and holiness as a relation between Himself and his creatures. But this relation did not exist *in fact*; sin had entered in, and had ruptured the bond of union between Creator and created. "There is not a just man (*δίκαος*) upon earth, that doeth good, and sinneth not" (Eccles. vii. 20; cf. Rom. iii. 10). While therefore *δίκαος* and *δικαιοσύνη* as applied to God in the Bible are *absolute*, as applied to men they are *relative*, not implying *perfect* "straightness" (for such, in all languages probably, is the fundamental sense of the word for *righteousness*), but rather a "straight" attitude of mind towards the will of God. The closeness of this conformity and the standard of the *δικαιοσύνη* would, in the nature of things, depend upon the knowledge of God which was from time to time within the reach of men. But the conformity *in principle* could be there, even in the most primitive ages of revelation. Thus Noah (Gen. vi. 9)

was “a *just* man, being perfect in his generation ; and Noah walked with (LXX., ‘was well-pleasing to’) God.” This justness (or righteousness) and perfection were no more absolute than that of Abraham (Gen. xv. 6), whose faith in God was “counted for righteousness.” Both Noah and Abraham had by their faith found the normal relation of sympathy and harmony with God’s character and claims. They stood in a relation, so to speak, not to *sin*, but to *righteousness*, according to the principle to which St. John refers (1 John iii. 7), “He that doeth righteousness is righteous, even as he is righteous.” The application in the Old and New Testaments of the word *τέλειος* (“full-grown,” usually translated “perfect” in our Version) to men striving after what they have not yet attained, has often been the cause of perplexity, and perhaps at times of peril. And therefore it is interesting to notice one special rendering of *δικαιοσύνη* in the LXX., which illustrates the unity of God’s plan in both the Jewish and Christian economies. In thirteen places this Version renders the Hebrew words *Tsedek* and *Tsedakah* (= *δικαιοσύνη*, “straightness” and “righteousness”) by *ἔλεος* or *ἔλεημοσύνη* (= “mercy,” “compassion,” and, at a later time, “almsgiving”).¹ For instance, Daniel says to Nebuchadnezzar (Chap. iv. 27, Ver. 24, LXX.), “Break off thy sins by righteousness (LXX., *ἔλεημοσύναις*, benevolent acts), and thine iniquities (*ἀδικίας*, acts of unrighteousness) by shewing mercy to the poor ;” where, even in the Hebrew, the parallel clauses certainly imply a parallelism of signification in *righteousness* and *mercy*. It was probably a mistake to translate *Tsedek* by anything but *δικαιοσύνη*; but this

¹ Compare Girdlestone’s “Old Testament Synonyms,” chap. xiv.

rendering, though erroneous, brings out in relief the great truth that, just as God manifests his own righteousness "chiefly in shewing mercy and pity," so faithful men, under both the Old and the New Dispensations, could "fulfil all righteousness" by a spirit of love—on the one hand towards God, and on the other towards their neighbour. "For he that loveth another hath fulfilled the law." "Love is the fulfilling of the law."

But perfect righteousness is not only the essence of the Godhead. God is the *giver* of it, as a *principle*, to those who are willing to receive it from Him. And this leads us to speak of *δικαιοῦν*, commonly translated "to justify." It is to be regretted that the English language is not so fortunate as the Hebrew in possessing one single root whose modifications are able to express the three words, *δίκαιος*, *δίκαιοσύνη*, and *δίκαιον*. "Justice" is, according to its common acceptation, but one sphere of righteousness, and "to justify" does not by any means cover the full force of *δικαιοῦν*, which we shall now endeavour to unfold.

It is not to classical Greek, but to the Septuagint and the New Testament, that we must go for the meaning of the verb. Of its etymological signification, "To make right, or righteous," no certain instance can be found. Even in the fragment of Pindar, in which law, "the monarch of all, be they mortal or immortal," is spoken of as *δικαιῶν τὸ βιατόταν ὑπερτάτᾳ χειρὶ* ("making right by its supreme power the sheerest violence"), it cannot be safely affirmed to have any sense of inner purification. Psalm lxxiii. 13 (LXX.) is the only passage in the LXX. or New Testament which would bear this interpretation; and even here it is more probable that the usual sense obtains, and that

we should translate, “I have vindicated the purity of my heart in vain, and have washed my hands”—(compare the action of Pilate)—“in innocence.” “To think, deem right,” is the prevailing meaning in the classical writers, and this is the foundation of that signification which may be said, broadly speaking, to be universal in the Scriptures. *Δικαιοῦν* is used in the LXX. in the judicial sense—to *acquit*, to *declare innocent*, judicially. *Oὐ δικαιώσεις τὸν ἀσεβῆ, κ.τ.λ.*—“Thou shalt not declare innocent the wicked for a reward” (Exod. xxiii. 7). Again: “If they shall have declared the righteous man righteous, and condemned the wicked man” (Deut. xxv. 1—*Δικαιώσωσι τὸν δίκαιον, καὶ καταγνῶστι τὸν ἀσεβοῦς*). It is also used of judgment which is not so strictly judicial. “The Lord alone shall be justified” (*δικαιωθήσεται*—“shewn to be righteous”). Similarly, in the New Testament (Matt. xi. 19), wisdom is said to have her righteousness manifested (*ἐδικαιώθη*). The usage requires no further demonstration, but an illustration or two ought to be given from the Epistles of St. Paul, seeing that the word occurs in them quite as frequently as in all the other books of the Bible put together. In Romans viii. 33, *ἐγκαλεῖν* (“to accuse”) absolutely demands that the subsequent *δικαιῶν* should be rendered “acquit;” and this interpretation is confirmed by the presence of *κατακρίνων* in the following verse: “Who shall lay anything to the charge of God’s elect? Shall God, who declares them righteous? Who is he that condemneth?” In Romans iii. 4 (an exact quotation from Psalm li. 4, LXX.) the Apostle applies *δικαιωθῆς*—“That thou mayest be declared righteous in what thou sayest, and may win the cause when thou art judged.” St. Paul, moreover, explains his own use

of δικαιοῦν at Romans iv. 2, 3, in the words of the LXX., Gen. xv. 6: "If Abraham had been declared righteous (εὐδικαιώθη) on the ground of works," &c. "But Abraham trusted God, and it was counted unto him for *righteousness*;" that is, God took count of his faith, so as to attribute righteousness: God regarded sin as not there.

How could God do this?

There are hints in the Old Testament, besides what we gather from the story of Abraham, that justification could be obtained by God's mercy. The words in Romans viii. 33, "God who justifieth," have their foundation in Isaiah 1. 8: "He is near that justifieth me (δικαιώσας): who is it that will contend with me?" The same prophet (Chap. liii. 11) sees in the far future how the "servant of Jehovah," by his knowledge of sin and sorrow, should justify many: "and it is he that shall bear their iniquities." The gospel sets forth the substance of this prophetic foreshadowing; for the gospel was, in the Messiah, the revelation of "the *righteousness of God*" (Rom. i. 17). By the constantly recurring δικαιοσύνη, and its correlates, in this connection, the Apostle does not imply a proper *quality of God*. For he calls it elsewhere (Phil. iii. 9) δικαιοσύνη ἐκ θεοῦ ("coming from God"), as opposed to δικαιοσύνη ἐκ νόμου ("righteousness coming from the law"). Moreover, we could not attain to such a quality of God by faith in Christ, as the Apostle (2 Cor. v. 21—"that we may become the righteousness of God in him") affirms that we do. Nor, again, could righteousness, as a proper quality of God, be set forth historically, "through the medium of faith in Christ, to all that believe." On the other hand, it cannot be a *quality of man*—moral

conformity, on the part of man, to the will of God. The form of the phrase is opposed in itself to such an interpretation, and such a quality, though it might be realized, could not be *revealed*. Rather is it a *gift* of God, $\deltaωρέα τῆς δικαιοσύνης$ —Rom. v. 17—“the free gift of righteousness,” that is, “justification” (*cf.* Rom. iii. 24), which is “revealed from faith to faith” (Rom. i. 17), that is, comes to man as a result of a first faith, and with the intent and result of “increasing our faith from more to more.” The gift is trustfully accepted, and an active living faith is thereby awakened. This view of the phrase in Romans i. 17 is further confirmed by the tense of $\dot{\alpha}\pi\omega\kappa\alpha\lambda\dot{u}\pi\tau\epsilon\tau\alpha\iota$, which depicts a process going on—the gift to one man and one generation after another; and likewise by the antithesis, in Verse 18, of the revelation of wrath. The wrath is an objective power external to man, and brought to bear upon him; similarly, the “righteousness coming from God” is an objective principle to which man is called to subject himself (Rom. x. 3: “For, being ignorant of the righteousness that comes from God, and seeking to establish their own righteousness, they have not submitted themselves to the righteousness that comes from God”). Thus the $\delta\imath\kappa\alpha\iota\sigma\acute{\nu}\eta\theta\epsilon\o\bar{u}$ is the “true relation between God and man, which, being ordained by God, presents itself to the consciousness of man as a new religious principle, as a new regulator of religious behaviour, and to which man has to submit himself, by allowing his attitude towards God to be determined by this divinely-ordained principle.”¹

¹ Pfeiderer's *Paulinismus*. (English Translation. Williams and Norgate.) While some of this writer's conclusions cannot be accepted as final, the keenness of his exegetical insight is unmistakable, and has been of no little service in this part of the present article.

It is important to grasp firmly this objectivity of the Pauline δικαιοσύνη, and it may be well therefore to clinch what has been said by further illustrations. Two passages will suffice. In 2 Corinthians v. 21, God is said to have "made him to be sin for us, who knew no sin, that we might be made the righteousness of God in him." Now, nothing can be plainer than that the sin is not subjective sin; neither, therefore, can the righteousness be subjective righteousness. Further, Verse 19 explains this "righteousness" by the phrase, "not imputing their trespasses unto them;" and here the same word (*λγιστθαι*, with the dative, "to count as belonging to a person") is used as when it is said, "God counted faith to Abraham for righteousness." But Romans v. 12-21 is undoubtedly the crucial passage. Here St. Paul contrasts the conditions of the two races founded, the one by Adam, the other by Christ. When he says that death passed upon all men, for that all sinned [in Adam] the objectivity of the sin is obvious. All men did not actually and individually sin in their first parent; yet (*δι ἐρὸς εἰς πάντας*) "through one to all" sin and death passed at once as an established status, without personal co-operation of Adam's descendants. By this is to be explained Verse 18, where the antithesis is stated: "By the righteous act of one" (the work of Christ being looked upon as a single act, like that of Adam) "the free gift came upon all" (without individual co-operation; nay, *ἐκ πολλῶν παραπτωμάτων*, "under the presupposition of many transgressions," like those of Adam) "for the purpose of a justification conferring eternal life." Both the condemnation and the acquittal are, with St. Paul, *acts of God.*

But though this freely given and undeserved status is, in the intention of God, conferred upon all, it remains objective and external until it is made subjective by the individual appropriation of faith. Not that faith is a work ; it is only a passive state of receptivity and subjection. The submissive reception of the righteousness that comes from God is naturally followed by a sense of peace and reconciliation ; the spirit is no longer in an abnormal relation to the “ Father of spirits ;” it has assumed an attitude of trustful humility, and is in waiting for that larger faith which leads on to spiritual oneness with the Being trusted and loved. The *act of God* must be supplemented by a continuous process in man ; but the process is called by St. Paul, not δικαιοσύνη, but ἀγιασμός, “sanctification.” Romans vi. 19—“Yield your members servants to δικαιοσύνη” (God’s righteousness conferred upon you by favour), “with a view to sanctification,” where the order is noticeable—is only one of the many passages in which the Apostle warns the “called” to be consistently persevering in responding to the new relation. The act of God in conferring righteousness through the expiatory death of Christ has given, in colloquial language, a “fresh start” to man’s moral nature ; but this “fresh start” is not imperative upon the individual, nor will the course that should lie before him necessarily extend to the goal. Paul held himself forth to the “saints” as a personal example of unceasing watchfulness, in order that the objective righteousness of faith might be put in operation and maintained in perpetual activity, so as to secure progressive righteousness of life ; lest those who ran the race should in the end be disqualified (*ἀδόκιμοι*) for the prize (1 Cor. ix. 27).

And thus we reach the practical sum of the whole matter. While the establishment of the new relation cannot be a *process* by which a man is "declared righteous" according to the "stage of his Christian development from time to time," and while the moment of the Divine acquittal is logically distinct, and that acquittal, appropriated by faith, is the *ground* of the new spiritual life; yet the act of acquittal and the entrance and continuance of the spiritual life are so indissolubly blended together, that it is impossible fully to state or comprehend the one without reference to the other.¹ The righteousness which was originally a power without us, for our acquittal, becomes, by faithful acceptance, at once a power within us—a moral force infinitely transcending the Dikè of the old myth—effecting our gradual sanctification and our final redemption from the burden and bitterness of sin. Christ is to us (1 Cor. i. 30) "righteousness, and sanctification, and redemption,"—all three in their fitting order; and when Christ, who "loved his church, and gave himself for it, that he might sanctify it, cleansing it with the washing of water by the word," has "presented to himself the church in glorious beauty, not having spot, or wrinkle, or any such thing, but holy and without blemish," then, and not till then, will the "righteousness of God" have finished its work, and have received the righteousness of man as its reward.

JOHN MASSIE.

¹ Girdlestone, "Old Testament Synonyms," chap. xiv.

THE BOOK OF JOB.

v.—THE THIRD COLLOQUY (CHAPTERS xxii.—xxvi.)

3.—BILDAD TO JOB. (CHAPTER XXV.)

THE sententious and judicious Bildad has no reply to offer to the facts which Job has adduced. He tacitly admits that there *are* classes of men who are neither punished nor rewarded as they deserve ; that habitual criminals and cruel despots do escape the stroke of justice ; and that the wrongs endured by the serfs, vassals, outcasts of the tribes, often go unredressed : and with this admission his whole theory of Providence falls to the ground. From his point of view he can no longer

see a God employed

In *all* the good and ill that chequer life,

nor prove that

the procession of our fate, howe'er
Sad or disturb'd, is order'd by a Being
Of infinite benevolence and power.

But though he has suffered a logical defeat, he is only “convinced against his will.” He is as sure as ever that, though he cannot account for the facts cited by Job, they are to be accounted for ; that, though he cannot see God's hand in all the chequered good and ill of life, that Hand is at work in it all. He can argue for his general thesis no longer, nor can he bring any fresh charge against Job, or any fresh proof of the charges already alleged against him. And so he falls back on and repeats a common-place which Eliphaz had twice insisted on (Chap. iv. 17–21 and Chap. xv. 14–16), and which Job himself had twice admitted and confirmed (Chap. ix. 2 and Chap. xiv. 4), viz., the infi-

nite distance and contrast between God and man. God is not only pure in Himself, but the source of all purity ; and man is confessedly and universally impure: how, then, can any man reasonably hope, as Job evidently did hope, to justify himself before and against God ?

To *this* complexion he has come at last, after all his moralizing, all his citation of ancient authorities, all his heats of passion and rebuke. And, seeing how set and stiff he is in his opinions, seeing that he still clings to them though he can no longer argue for them, one is tempted to ask, What is it that has reduced him to so lame and impotent a conclusion ? Was he really perplexed by the facts adduced by Job, and compelled to admit within himself that he knew no answer to them ? or was it Job's skilful appeal, in Chapter xxi. 29-34, to the antique sayings of many races as reported by "men of travel," sayings which Bildad loved so well, that beat him from his fence, and made him feel that in this keen encounter of adverse wits he was mastered at his own weapon, "hoist with his own petard" ?

It is curious, too, that of all the Friends, Bildad should be left, or should be put forward, to confess their defeat. A man of conservative and rabbinical intellect is not usually more accessible to reason or authority than a man of prophetic temperament such as Eliphaz, or an irascible zealot such as Zophar. But such an one, though not more reasonable, is commonly less eager and fervent, and better able to fall back on well-worn truisms and vain repetitions. And so, it may be that, when defeat was inevitable, while Eliphaz was driven to the most passionate and baseless aspersions of Job's character, and Zophar perhaps was choked with an indignation which rendered ordered speech impos-

sible, Bildad was still cool enough to cover their retreat, as best he could, with a little cloud of irrelevant truisms.

It should also be remarked that though, in this the final speech made on behalf of the Friends, Bildad does venture to repeat truisms which had carried no argumentative force from the lips of Eliphaz, he does not venture to repeat the accusations with which he and his fellows had so often quickened in Job a too arrogant and peremptory sense of his own innocence. More than once I have had to point out that the Friends themselves had evidently but little faith in these accusations; that they charged him with sins which, on their theory, Job *ought* to have committed, rather than with sins of which they had any evidence. And now, in the last words they utter, as they tacitly confess themselves beaten in argument, so also they tacitly withdraw all their aspersions on the character of Job — thus making his victory complete. He is *not* “the sinner” they have so often pictured him, and therefore his sufferings are not the due reward and natural result of his sins.

With fine dramatic art the Poet will not suffer us to part from the Friends of Job while we are incensed against them by their censures of him. For, after all, they *are* his friends, and love him in their unloving way. In their way, too, they are the friends of God, and have been impelled into their sins against *Him*, as well as against Job, by a sincere concern for his honour. Hence Bildad’s final words are at least inoffensive. He no longer criminales Job. He simply and briefly states a truth which, however stale and logically impertinent, might well be listened to without irritation, since Job had himself more than once illustrated and

enforced it. So that if, heretofore, we have often been tempted to say, "Job was *afflicted* with friends," or, still more strongly, "Job's *worst affliction* was his friends," we are now compelled to reconsider our verdict, and to modify it.

CHAPTER XXV.

1. *Then answered Bildad the Shuhite and said :*

- 2. *Dominion and dread are with Him,
Author of Peace in his high places !*
- 3. *Is there any number to his hosts,
And upon whom doth not his light arise ?*
- 4. *How then shall man be just with God,
Or how shall the woman-born be pure ?*
- 5. *Behold, even the moon it doth not shine,
And the stars are not pure in his eyes !*
- 6. *How much less that worm—a man,
And that creeping thing—the son of man !*

Bildad does not so much as touch Job's argument that the guilty are not, or are not always, punished according to their deserts; and, therefore, as part of this great controversy, his reply is logically impertinent. But though impertinent to the argument, it is pertinent to Job's mood; for Job was once more longing to find his Judge, and counting on being acquitted by Him, if only He could find Him (Chap. xxiii. 3-12). "But *can* you count on that acquittal?" replies Bildad. "Ah, think how great God is, how immaculate! and how weak man, and how impure!" It evaded Job's real complaint, viz., that here at least God did not judge men and render to them according to their deeds; but it met Job's strong feeling of innocence, his passionate assertions of integrity, fairly enough, and honestly warned him, as indeed he had more than

once warned himself, that in the light of the Divine Presence he might find in himself spots and stains which would not "leave their tinct." It was all true, as Job found when Jehovah answered him out of the tempest, and he could only fling himself at the feet of his Judge, and exclaim, "Lo, I am vile!"

Verse 2.—God, argues Bildad, is "Author of Peace in his high places," *i.e.*, in the heights of heaven, among the celestial host. Even they are fallible, if they have not fallen; hostility and rebellion are possible to them, even if they have not broken out. And therefore even the celestial armies—and why are they "armies" if they have nothing with which to contend?—need, and have, a Judge who, sitting high above them, can control, command, and unite them.

Verse 3.—Those bright armies, or hosts, are innumerable; but there is no soldier in their ranks who does not receive his light from God, and reflect it. They shine with borrowed rays. And if even *they* have no light, no glory but from God (*Verse 4*), how can man, who is contaminated *by* his birth, as well as from it, possess any light of his own, any purity which will not grow dim and dark in the dazzling lustre of the Divine holiness, any righteousness which he dare assert against the immeasurable and infinite righteousness of God? If even the angelic armies in the heights of heaven submit to Him, must not any mere man, even the best and therefore the mightiest, contend with Him in vain?

Verse 5.—The very light of the sun is not so purely bright to human sense and thought as that of "the pale chaste moon" and the stars. Yet even this light, so pure to us, is not without stain to the pure and holy

God. And (*Verse 6*) if the purest light of earth, that on which we cannot look without longing that some touch of its white calm radiance shoid penetrate and cleanse our hearts, is not "clean" before God, how much less can man, that worm creeping through the dust, be pure in his eyes? If the difference and distinction of quality between the awful and almighty Inhabitant of Eternity and the loftiest and greatest of his creatures be so vast, what must be the interval which separates *us* from Him?

This was Bildad's argument. And it was all true—that is, from his point of view. Who has not felt, as he felt, the vastness and purity of the nightly heavens, and, reflecting on the number and order of the great orbs of light which float silently through the darkness, felt also the insignificance and meanness of man (Psalm viii.), or at least of *one* man, viz., himself? How vain and ignoble seem all the fret and fever of our life in the face of that divine tranquillity! How sordid and poor and confused are all the motions of our souls as contrasted with the steadfast order and immeasurable grandeur of the vast scene on which we gaze! At such moments, in such moods, it is natural for us to conceive of man as a mere worm creeping through the dust, and with dust for his meat. But we should wrong God our Maker, even more heinously than ourselves, if we mistook that natural and emotional conception for an adequate and scientific conception of man's place in the universe. A being possessed of reason and conscience, and capable of righteousness and love, is more and better, not than many worms only, but than many worlds. And therefore we are guilty of a very gross and heinous sin against God if we habitually use the

words of Bildad, and use them as setting forth the true nature and place of man in the eye of the Almighty. Mere almighty Power, with no Wisdom to guide and no Love to inspire it, looking down from the high vault of heaven, might regard men as mere worms of the dust. But God is Wisdom even more than He is Power, and Love even more than He is Wisdom. And hence we do not please Him, as Bildad thought to do, by depreciating man. It is not religious, but most irreligious, to think and speak of ourselves or our neighbours simply as sordid or impure. There is power in man as well as weakness, grandeur as well as meanness ; virtue and piety are known to him as well as sin and impurity. And it is not commonly honest, much less pious, to close our eyes to one, and that the better, series of his qualities, and to fix our eyes solely on the other, or to speak of him as though he were all compact of evil.

4.—JOB TO BILDAD. (CHAPTER xxvi.)

Job has conquered the Friends. Bildad has virtually acknowledged their defeat. Instead of solving the problem they took in hand, they have but confused it by accusing Job of sins of which he was not guilty. Instead of proving, as they had undertaken to prove, that the sufferings of men in general spring from their sins, they have been compelled to admit that many sins provoke no present or adequate recompense, and that many sufferings are not provoked by the sins of those who endure them. To vindicate the justice of God they have aspersed the character of man—inventing sins in Job which had no real or probable existence, ignoring facts in the lives of large classes of men which

were too real to be denied. And now that the argument has come to an end, Job has no difficulty either in admitting the truth of the warning with which Bildad had closed it, or in shewing that it was utterly irrelevant. The universal sinfulness of man may be true, must be true, if the weak fallible nature of man is to be brought into contrast with the awful and immeasurable holiness of God: but what has that to do with a man who has been redeemed from his sins through his faith in God? It is very true that Job has not, consciously and adequately, solved the problem whether of his personal experience or of the general experience of humanity any more than the Friends. He can no more tell than they can tell why he has suffered, why so many suffer; but he has this immense advantage over them, that he has been true to the facts of the case, neither ignoring nor denying them; that he recognizes the problem which the facts suggest, and is trying so to frame it that a solution of it may become possible: and that he is looking to God, rather than to man, for the true and final solution of it. He has listened to all that the Friends can allege against him — to their charges, their insinuations, their urgent appeals to him to confess his sins and to implore the Divine forgiveness; and he can still say,

What I did, I did in honour,
Led by the impartial conduct of my soul;
And never shall you see that I will beg
A ragged and forestall'd remission,
If truth and upright innocency fail me.

He will not palter with himself by confessing sins which he has not committed, nor seek to escape his sufferings by feigning a penitence he cannot honestly feel. He is

true to himself, and to all the facts within his view; and therefore there is hope for him, hope that the facts will at last yield their secret to him.

Nay, the facts *have* already, in some measure, yielded their secret, though he has not been able to grasp it and rest in it. For that great hope of a retributive life beyond the grave, of which he has at least caught a glimpse, is a very sufficient solution of the logical problem which exercised his thoughts, though it is by no means a complete solution of the mystery of suffering. For sufferings have their good and happy results in this life as well as in that which is to come. Some of these results Elihu will hereafter point out to him; others, Jehovah will force home upon his mind when He appears to close and crown the argument. But it was his truth, his loyalty to facts, and to all the facts, which prepared him for these disclosures. They could not have been made, they would have been made in vain, to the Friends who were playing fast and loose with the facts of human experience, "squaring their guess with shows," and deeming it all the worse for the facts if they did not accord with their theories and conjectures.

The veracious and generous spirit of the man is shewn in his treatment of Bildad's irrelevant truism. He does not question it because it comes back to him from the mouth of an opponent, or because that opponent thinks it tells against him. He does not even make light of it. On the contrary, he takes it up, and illustrates it with a freedom and fulness beyond Bildad's reach. When he longs to meet with God, he is not unmindful of the vast interval between God and man (Comp. Chap. xxiii. 6). He is quite sensible of the majesty of

God, although it no longer makes him afraid. That majesty is to be seen, not only in the heavens, not only in and above the stars, but in the dim Hadean world which lies beneath the sea (Verses 5, 6), and in the earth which hangs suspended in space (Verse 7), in the waters of the firmament (Verses 8, 9) and in the waters of the sea (Verse 10), in storm (Verses 11, 12) and in calm (Verse 13). The whole natural universe is pervaded by the Divine Majesty, and yet can render only a faint and distant whisper of a Majesty which transcends the utmost limits of human thought.

CHAPTER XXVI.

1. *Then Job answered and said :*

- 2 *Wherein hast thou helped the weak
Or succoured the feeble arm ?*
- 3 *In what hast thou counselled the unwise,
And frankly imparted knowledge ?*
- 4 *To whom hast thou addressed thy speech,
And whose spirit hath come forth from thee ?*
- 5 *The Shades tremble
Beneath the waters and their inhabitants !*
- 6 *Hades lieth bare before Him,
And there is no covering to Abaddon.*
- 7 *He stretcheth out the North over the void,
And hangeth the earth on nothing ;*
- 8 *He bindeth up the waters in his clouds,
And the cloud is not burst beneath them :*
9. *He covereth the face of his throne,
He spreadeth over it his cloud :*
10. *He draweth a circle upon the face of the waters
To the bound where light toucheth darkness :*
11. *The pillars of heaven tremble
And are amazed at his rebuke ;*
12. *By his power He agitates the sea,
And He is of skill to smite its pride :*

13. *By his breath the heavens grow bright,
And He woundeth the fleet Serpent :—*

14. *Lo, these are but the edges of his ways;
And how slight a whisper hath been heard of Him !
But the thunder of his power, who can understand ?*

Verses 2-4.—Job commences his reply to Bildad in a tone of irony and disdain. He himself, as he afterwards tells us (Chaps. xxix. and xxxi.), has often carried help to the weak, comfort to the afflicted, counsel to the perplexed. His claim to wisdom and benevolence is admitted by all the tribes. Has Bildad any such claim as this? is it admitted? can he make it good?

This is the general purport of these Verses; but, more particularly, we may note that in *Verses 2 and 3* Job virtually demands of him, “Do your words contain aught to succour me, whom you assume to be so weak? or to instruct me, whom you assume to be so ignorant?” while in *Verse 4* he demands both to whom the words are addressed and from whence they were derived, *i.e.*, he denies both their relevancy and their originality. *To whom?* Surely not to me, for your words have no bearing on my argument? *From whence?* from me or from Eliphaz? for very certainly you did not get them from God. Both Job (Chaps. ix. 2 and xiv. 4) and Eliphaz (Chaps. iv. 17-21 and xv. 14-16) had twice uttered the thought on which Bildad’s brief declaration is based; and Job now both charges him with having dressed himself in borrowed robes, and inquires from whose wardrobe they have been stolen?

But at the close of Verse 4 this strain of irony comes to an end. Job pauses; he turns from man to

God, from whom alone *he* will derive his inspiration, and commences a strain of praise and adoration in which he is soon wholly absorbed. Bildad had extolled the majesty of God as the Ruler of the heavenly host, and in *Verse 5* Job takes up and expands the strain. Gathering his singing-robcs about him, he chants a hymn of praise compared with which Bildad's is poor and tame indeed. God's rule extends, his majesty is to be seen, not in heaven alone, but throughout the universe,—in Hades, in the earth, in the sea, in all the changes and commotions of time. Job's tone is as much more lofty and fervent as his theme is wider than that of Bildad. And even in the Hebrew Psalter itself there are few nobler psalms than that which now breaks from his lips.

In *Verses 5* and *6* he celebrates the majesty of God as extending even to the dark kingdom of Hades, to the Abyss which lies far below the ocean, to the under-world in which the disembodied spirits of the innumerable dead are gathered together. Even the great and wide sea, with its multitude of inhabitants, cannot hide this subterranean realm from the Almighty. When He glances upon the dead, though the glory of his face must penetrate the depths of the intervening sea to reach them, his majesty makes them afraid; “the Shades tremble,” or writhe like a woman in travail.

This allusion to Hades is curious and suggestive. It may be that Job's thoughts were carried straight to the under-world by the mere force of antithesis; that, as Bildad had spoken of the majesty of God as it is revealed in the heights of heaven, Job's mind flew to the opposite pole of being, and dwelt on that majesty as revealed in the depths of the Abyss. But there

may be more in it than this. Hades had been much and often in his thoughts, especially since he had caught a glimpse of the great hope that Hades might be the scene of his trial and acquittal, the court in which he would meet and be vindicated by his Judge. And it may be that it was because he now looked on Hades as the true home of his spirit (Comp. Chap. xvii. 13–16) that he opens his psalm by affirming that God's presence is not confined to heaven, nor to earth, but reaches even to the unknown realm beneath the earth.

It is possible, though not probable, I think, that it was Bildad's mention of *the moon and the stars* (Chap. xxv. 5) which suggested the thought of Hades. For among the earlier Greeks the moon, because it seemed to sink under the earth, was regarded as a Chthonian, or under-world, power, one of the deities that ruled in "hell;" and hence mystical symbols of the moon were placed in the grave, that "perpetual light might shine" on the spirits of the dead. And wherever Nature-worship prevails, it is so natural that men should regard the luminaries which rule the night as also ruling in the dark shades of death, as to render it possible that Job may have been familiar with this wide-spread superstition, as he was unquestionably familiar with many similar superstitions (Comp. Verses 12 and 13), and may have here permitted it to influence the form of his thought.

In *Verse 7* he rises from the under-world to the world itself, and sings the power of God as manifested in having "stretched out the *North* over the void;" i.e., in stretching the northern sky, in which is the pole round which the whole vault of heaven revolves, over

the vast empty spaces of the atmosphere; and in “hanging the earth upon nothing,” i.e., hanging it self-poised in space. Many commentators are charmed with the truth and accuracy of this description, and triumphantly exclaim: “How Job knew the truth, demonstrated by astronomy, that the earth hangs self-poised in empty space, is a question not easily answered by those who deny the inspiration of holy Scripture.”¹ But nothing can be more unreasonable or perilous than to claim the inspiration of God for the physical theories of Hebrew poetry. It proceeds on an entire misconception of the nature and value of Inspiration, and exposes the Bible to irresistible assaults from the side of science. For if Job was inspired because he knew the earth to be hung on nothing, then surely he was not inspired because he believed it to be a vast plain, or because he believed (Verse 13) the eclipses of the sun to be the work of a great dragon who was bent on devouring it. To insist on scientific accuracy as a criterion of Inspiration is really to give up the Inspiration of the Bible, for its physical theories are at least as often inaccurate as they are accurate; and if we may claim them as arguments *for* the Bible when they are confirmed by science, then surely our opponents may fairly claim them as arguments *against* the Bible when science disproves them.

In *Verses 8-10* Job attributes the gathering and spreading of the heavily-laden clouds which precede a storm to the power of God. Heavily-laden though they be, they do not burst beneath their burden and discharge it until He gives the signal (*Verse 8*). They sail through the sky, above which He abides unseen, and through which some rays of his glory shine down

¹ “The Speaker’s Commentary,” in loc.

upon men, veiling his throne from us with their dense vapours (*Verse 9*), that extend in an ever-expanding circle until they reach the farthest horizon of the sea, "which marks the exact limits of light and darkness." For the ancients believed that the earth was surrounded by the ocean, and that on the other side of the ocean the region of eternal darkness commenced. *This* was the bound where, according to Job, "light and darkness touched."

Having described the portents and gathering of the storm, in *Verses 11* and *12*, he describes the breaking of the storm on the agitated earth. "The pillars of heaven," *i.e.*, the high mountains on which the sky seems to rest, "tremble" and writhe; the thunder, which echoes and re-echoes among them in long reverberating peals, is the voice of their astonishment and terror at God's rebuke. Torn by the fierce winds, the sea is agitated to its depths; it tosses up its arms and lifts up its voice on high, thundering back to the thundering mountains, and is wounded in its pride, by the stroke of the tempest, to the very quick.

Verse 13.—The calm succeeds to the storm, and this too is the work of God, a revelation of his power and majesty. The clear bright wind, which disperses the clouds and restores to the azure sky its serenity and beauty, is his breath. It is his hand which smites the fleet serpent or flying dragon. Now "the Dragon" was the name given by the ancients to one of the most sinuous and straggling of the constellations. It winds between the Lesser and the Greater Bear, and stretches well-nigh half across the Polar Circle. And this constellation (Comp. on Chap. iii. 8) is another of those popular personifications of the evil principle of which

we have just had an example in Verse 12.¹ According to the ancient mythology, it is the Dragon, or Serpent, which eclipses the sun by winding itself round it, and seeking to devour it. Were not God to wound the monster and compel it to flee, darkness would usurp the place of light. And the Poet here uses this symbol, I suppose, to express the conflict which, like St. Paul (Rom. viii. 19-23), he saw even in the physical universe,—the conflict between light and darkness, between evil and good, in a creation made subject, against its will, to vanity and corruption. He was aware of an evil power at work around him averse to all goodness, the enemy of all light. And it is God's final and conclusive triumph over this fell power which he celebrates, a triumph which brings back order and peace, and the lustre of an ever-renewed brightness, to the agitated heart and the agitated world.

Verse 14. — Even these revelations of the Divine Majesty in heaven and Hades, in earth and sky and sea, in tempest and in calm, render but the faintest outlines, the mere edges of it. The most magnificent utterances of the physical universe, and its sublimest victories, are but the mere whisper of a Power the full thunder of whose voice the ear of man cannot hear nor his heart conceive. As God is dark to us only through excess of light, so also He is silent only through excess of sound, because He speaks with a too mighty voice, and absent only through an excess of presence which

¹ Verse 12.—“And by his skill he smiteth *Rahab*,” is the literal rendering of the last line. The original word is that used in Job ix. 13. In the comment on that Verse I have explained that “*Rahab*” was an ancient personification of the principle of evil. The term might therefore be well applied to the sea by an Arab or a Hebrew, to both of whom the mighty restless sea was an object of fear and abhorrence.

renders Him invisible to creatures such as we are in such a world as this.

In this noble psalm, then, Job shews that his whole soul is possessed by the truth which Bildad affected to teach him, and that this truth awakens in him musical echoes and responses of which Bildad himself was utterly incapable.

Here the controversy with the Friends comes to a close. Bildad has so little to say when he last speaks, that we are prepared to find that Zophar has nothing to say. Job's victory over them in this final Colloquy is complete, conspicuous. While admitting most of the facts on which they rely, he has refuted the inference which they have drawn from them; and in his turn he has adduced facts which, on their hypothesis, they cannot explain, which they do not venture even to touch. He has driven the venerable Eliphaz to mere calumny and detraction, drawn the scholastic Bildad away from his maxims and authorities, and reduced even confident Zophar to a wondering and indignant silence.

And all the while he himself has been less ironical, less severe, less passionate, than before. The great hope which has sprung up in his soul, and which has renewed and established his faith in God, if it finds no direct expression in this Colloquy, at least expresses itself indirectly in his more composed and assured tone.

The fact is we crossed the watershed of this great controversy at the close of the last Colloquy, when Job cut his memorable inscription on the eternal rock, and looked down for a moment with open eyes into the depths of the Abyss, and saw in it, with astonishment

and joy unutterable, a busy scene of moral and retributive life, a world more justly ordered, and glowing with a Divine light. Since then we have been descending from those dizzy heights to the plain in which Job may speak out all his heart, without check or interruption, and Elihu may speak out his heart, and even Jehovah may speak out his. The polemic forms are still maintained for a while, throughout this Colloquy indeed; but the polemic life and fire have gone out of them. And now we are about to enter on a yet more tranquil scene. The voices we shall hear henceforth are not so shrill with passion nor so quick with agony. Even Job himself only once falls back into his old tone of piercing grief and passionate incrimination; for the most part he maintains a tone of pensive meditation and regret; and even from his single outburst of passion he quickly rises into his finest and most perfect self-delineation, into his firmest and most assured confidence.

The most lovely and winning sections of his Poem, for it grows in beauty, if not in dramatic interest, to the very end, still lie before us; but its more dramatic and tragic sections, as also its more difficult and argumentative, lie behind us. We shall have more to admire, less to puzzle over. We have crossed the troubled sea, and shall now sail up a broad and tranquil stream, not wholly un vexed with rapids and currents of its own indeed, but still rich in fair scenes and quiet havens of repose.

S. COX.

STUDIES IN THE LIFE OF CHRIST.

IX.—THE EARLIER MIRACLES.

MIRACLES, once regarded as the great bulwark of the Christian faith, are now regarded as its greatest burden. Here, perhaps more than anywhere else, can be seen the kind and degree of the changes worked by the modern spirit in our fundamental assumptions and general attitude of mind to nature and history. What was once made to prove the Divine origin and authority of our religion, has now to be shewn to be in no way inimical to its truth or prejudicial to its claims. The older apologists used to argue, Christianity is made credible, proved to be supernatural and Divine, by its miracles ; they are signs that the God who transcends and created nature thus and then instituted a perfect and authoritative religion. Now it is argued, Miracles are possible and may be credible ; need not, therefore, stagger faith or start doubt ; events that may occur ought to be believed, when attested by credible witnesses. Once it was common to magnify the offensiveness of the cross, that its early successes might be traced the more directly to its miracles ; now it is common to allow its physical wonders to grow pale or be forgotten before its spiritual and ethical glories. Mind, once credulous, is now suspicious of marvels, and can more easily believe truths that speak to its reason than events that appeal to its senses.

The change thus indicated is remarkable and instructive—a change to be welcomed rather than deprecated. The early use of miracles was an abuse, an almost exact inversion of the truth. Events that were by their very nature sensuous and transitory were made

proofs of a faith that is essentially transcendental and permanent. The proofs and the thing to be proved were rather radically opposed than rationally related. Truths which abide for ever, which were full of the light that penetrates the intellect and the sweetness that wins the heart, were made to derive, if not their reason, their authority from events that, appealing to the senses, could never authenticate or guarantee what was spiritual and eternal. Truth is above time; like God, it can never grow old or become local and irrelevant; but miracles have at best only an occasional value, become less significant and credible by distance, grow strange to the intellect as they grow remote from experience. The claims of truth on belief increase with time, but those of miracles decrease. The accidents of the birth perish or are forgotten, but the reality of the life is evident every moment in every movement of the living being.

As men conceived miracles in general, they also conceived their special or distinctive relation to Christ. They were made to prove that He possessed supernatural power, could exercise it directly, by a word or act of the will, without any intermediate or instrumental agency. He could anticipate the slow and normal action of natural forces and processes, as in changing water into wine; could control the fiercest of the elements, as in calming the storm; could create, as in multiplying the loaves and fishes; could undo accomplished deeds, not only repeal laws of nature, but cancel events that had happened from their universal and necessary operation, as in raising the dead. These were made to argue Deity, Divine power possessed by nature and exercised by right. But miracles thus be-

came the guarantees of his real being, evidences of his nature and mission. They were his credentials; He was to be believed, not for his own or his truth's sake, but for his works'. This made Him what He had expressly disclaimed being, a worker of signs, a doer of wonders, that brought the kingdom of heaven with observation, a cause of physical events that could never constrain to spiritual faith. But while the miracles reveal, they do not prove, the Christ. They may be necessary to our conception of Him, but it is in their moral rather than their physical aspect; as symbols expressing the quality and range of his activity, rather than as proofs demonstrating the constitution of his person or being. The axiom, We believe the miracles because we believe in Christ, We do not believe in Christ because we believe the miracles, is true when rightly understood. The power to work miracles could never prove its possessor to be a person so extraordinary as we conceive Christ to be; but Christ once conceived to be the extraordinary Person we believe Him to be, miracles become to Him both natural and necessary. They are the symbols of the reality He is, the appropriate expressions of the force He embodies. They complete the picture of the Divine goodness He manifests, shew that its action in the physical is in essential harmony with its action in the moral sphere. The natural action of moral beings is moral action; the miracles of Christ are physical witnesses to his essential spirit and aims — therefore formally physical, but materially moral. They, as it were, personalize for us the moral action of God, shew how He acts towards the miseries and weaknesses of his creatures, and thus become essential elements in the declaration of the Father made by the Only-Begotten.

This paper, then, is not meant to be a defence of miracles, but rather a discussion and exposition of their right relation to Christ. That relation, indeed, is the best apology for their truth, and the true vindication of their worth. It lifts them into a sphere where they become intelligible, rational, necessary, legitimate effects of an adequate cause. The objections that annihilate miracles annihilate Christ; what preserves his Person saves their being. In the region of thought and history where He becomes a reality, they too become real. His and their opponent lives and thinks on the plane of the natural, and his nature is very shallow and circumscribed. It is a nature whose order can be transcended as little by personalities as by events. Persons, indeed, are to him but a series of events, determined in their sequence by a named or nameless necessity. Nature is but sentient man, man but perceived or remembered nature, determined in all his choices, as in his coming and going, by forces ever persistent, yet ever in process of permutation; no freer in his action than the falling stone, or the ebbing and flowing tide, or the rounded and rolling star. And this invariable order, though it be termed the order of nature, is but another name for the imperfectly understood or ill-interpreted experience of man, is what he has observed, the way of nature as revealed to his senses rather than as explicated by his reason. But if the question be lifted from nature into spirit, from the domain of necessity into that of freedom, from the sphere of events into that of personality, then it is radically changed. It is no longer a question as to whether the order of nature can be broken, but as to what a given personality is, and what its normal action must be. The acts of ex-

traordinary persons are extraordinary, measured by the ordinary standard, but becoming and natural, measured by their own personality. If events happen according to the order of nature, acts done are in harmony with the nature of the actor. If persons are not the products of physical forces, it is but rational to think that their acts will conform to the power or nature they embody, rather than to the order that did not produce them. Given, in short, the Person of Jesus, and it is more natural that He should than that He should not work miracles ; they become the proper and spontaneous manifestations, the organic outcome or revelation, of his actual or realized being. Our supernatural was his natural ; what we call his miracles were but the normal expressions of his energy, as nature is but the manifested activity of the immanent God.

Of course, this position affirms that the Person of Christ is, in a sense, a stupendous miracle. The nature of the physicists could not have produced Him. He was, in relation to their laws and forces, transcendental, supernatural. To a supernatural person supernatural action is proper or native ; where he seems most ordinary he is most extraordinary. Now, personality everywhere transcends nature, and only the universality of the transcendence hides its essentially supernatural character. What is realized in varying degrees in man was realized in the most pre-eminent degree in Christ. His transcendence is an historical fact. The forces unified in his person have proved themselves unique alike as to quality and kind. His place in history but illustrates and explicates his historical person, enables us to judge the energies that lived in Him through the power and influence He has exercised.

In Him was life, and the life has been the light of men.

It is, however, certain to be argued, A miraculous person is no more possible, no more credible, than a miraculous event. While every person transcends nature in the narrower sense—that of the physicists—nature in the larger sense—that of the philosophers—is the common mother of all persons, the maker of all personalities. It were a small thing to say, We concede the point; it is the very point for which we contend. Nature in the larger sense is nature creative, not simply created; includes, does not exclude, the Divine energies. What nature, so understood, does, God does; and its products or achievements must be interpreted, not through our idea of nature, but through our idea of God. While the former cannot explain Christ, the latter can; measured by the first, He is a miracle, measured by the second, He is a natural and spontaneous product. Our notion of Christ's personality may contradict the idea of nature we owe to the physicist, but it is in harmony with our idea of God, nay, grows necessarily out of it. And the latter is here the determinating idea; while the effect may explicate the cause, the cause alone can explain the effect. So long as Christ is conceived in harmony with this all-determinating idea, our conception of Him has the same rational basis as our conception of the being and becoming of the universe.

A discussion as to the possibility or impossibility of miracles is meaningless, unless carried back to first principles. These principles are in the last resort philosophical, concern our notion of nature or God, and our notion of man. These notions, though dis-

tinguished, are subtly and inseparably connected. As we conceive God, we conceive man. Our conception of the universe is variously, yet faithfully, mirrored in our conception of the individual, of the personal and conscious mind. Yet it is convenient to distinguish the notions, and Spinoza and Hume may be respectively used to illustrate how the notion of God or nature, in the one case, and the notion of man, in the other, determines the question as to the possibility and credibility of miracles.

To Spinoza, God and nature were one and the same; its laws were his decrees; nothing was contingent in it, everything necessary, determined alike as to being and action by the necessity of the Divine nature. God was the one and only substance, extension and thought were his attributes, and everything existed and behaved in a manner absolutely determined by his nature or essence. The only Cause, alike in nature and spirit, was the immanent God, whose actions were always the necessary results of his perfections. Hence any contradiction of natural law was a contradiction of the Divine nature. To affirm that God had done anything against physical law was, as it were, to affirm that God had acted against his own essence. The fundamental conception was a rigorous Monism, and to a Monism, theistic or materialistic, miracles are not only impossible, but absurd. The objection of the pantheist and materialist to miracles is the same, only stated in different terms. Each recognizes but one force in the universe, necessary, mechanical, homogeneous in nature, uniform in action, revealed in the order disclosed to sense; and so each is obliged to deny anything that requires or presupposes an active or conscious will.

above, yet within, the material universe. But if their first principles are denied, their inferences cannot be received as valid. If nature is held to reveal a personal reason and an active will, it is but logical to conclude that the universe will be governed as reason and will alone can govern—in ways that are voluntary and for ends that are rational. These may imply or manifest the miraculous, but our miraculous is God's natural—*i.e.*, is the obedience of the Divine will to the ends or purposes of the Divine reason. What seems to contradict nature as real need not contradict it as ideal, as the arena on which a God works in ways and for reasons worthy of a God. While He remains the supreme object of our faith and thought, it is but the highest reasonableness to interpret through Him the greatest personality in history, the most natural when conceived through God, the most miraculous when conceived through nature.

The distinctive point in Hume's position was the denial of the credibility rather than the possibility of miracles. The point is characteristic, though his reasons were a curious blending of principles he owed to his scepticism with principles derived from the dogmatism he subtly concealed in its later form. Hume's scepticism, logically developed, did not allow him to pronounce against the possibility of miracles, but required him to pronounce against their credibility. He had resolved man into a series of sensations, a succession, without any rational connection or order, of conscious sensuous states. Knowledge was made up of impressions and ideas, or lively and faint perceived and remembered sensations. Its cause was thus external and unknown; our knowledge was made for us,

not by us—formed by our experience, created by our circumstances or environment. What could not be resolved into a sensation could not be an object of knowledge; what transcended experience belonged, as neither an impression nor an idea, to a region absolutely inaccessible to mind. To such a psychology only one conclusion was possible—the inexperienced was the unknown, the incredible; and Hume might have pushed it much farther than he did, or rather than he dared to do. His principle was fatal, not simply to the belief in miracles, but to knowledge—was as destructive of science as of religion. If his psychology is denied, his logic is deprived of its premisses. If we refuse to recognize man as a series of impressions and ideas, a succession of actual and remembered sensations, he loses the assumption that can alone lend plausibility and force to his argument. If mind creates experience rather than experience mind, the argument is reversed, the position turned. The only philosophy that can explain knowledge is the philosophy that seeks reason behind and before sensation. Thought is first, not last, is not a product of sensation, pure and simple, but the only power that can translate and transmute it into knowledge. But if so, if without the transcendental elements in knowledge the elements furnished by experience are impossible, Hume's elaborate proof of the incredibility of miracles is but a castle in the air, no more consistent than the structure of our dreams.

We cannot, then, feel the force of logic that starts from premisses we deny. We do not feel that they in any way touch our faith in the Person of Christ. He may be a stupendous miracle, but He is a miracle it became God to work. While God is to us what Jesus

represented Him to be, we must always conceive the appearance of Christ as supremely agreeable to his nature.

We come, then, back to our position : the main thing in the matter of the miracles is to discuss and determine their relation to the Person of Christ. The mysterious conscious force we so name was one, but the unity was variously manifested, and always in the most extraordinary forms. His spirit was revealed, or, as it were, incarnated in four forms, speech and conduct, institutions and action. These are organically related to each other and to Him, were rooted in the unity of his thought, expressed in their several manners his mind and aims. They are all alike remarkable in character, in their quality as works of the Spirit. His speech stands alone, constitutes an order by itself. There is no speech that can be compared with it, so simple, so transparent, so pre-eminent in power. His words could hardly have been fewer or mightier, have, indeed, behaved more like creative spirits ceaselessly multiplying themselves than like spoken words. His conduct, too, is unique, is our highest ethical ideal embodied. The religious genius He is confessed to have been is even more manifest in his conduct than in his speech. Love to God is more grandly illustrated by his life than enforced by his words ; duty to man He more finely exemplifies than enjoins. Here He is incomparable, our one perfect Son of God and Brother of man. Then, his idea of a Divine society, a kingdom of God, is an idea extraordinary in its sublime and daring originality, and still more extraordinary in its realization. It was an absolutely new thought, a new ideal of the relations of God and man, realized at once

in forms that created a new society, yet ever struggling towards realization in forms of greater perfectness. The Creator lives in his creation ; the society of Christ is a permanent incarnation of his Spirit.

Now, the Person manifested in these three forms—in his speech, his conduct, and his kingdom—is a unique Person, characterized throughout by the rarest and most exceptional power. Were He as unique in action it would be but natural. The force He embodied could hardly be denied a physical expression. It was no more extraordinary to have miraculous power over nature than to have miraculous power over men. Miracles of sense are no more supernatural than miracles of spirit. To be the moral being He was, to live the life He lived, to die as He died, to achieve in man and society the changes He has achieved, is to have accomplished miracles infinitely greater in kind and quality than those of multiplying the loaves, walking on the sea, or even raising the dead. To be equal to the greater is certainly to be more than equal to the less. It cannot surprise us that the Creator of the speech, the conduct, and the kingdom of Christ, should also be the Creator of health in the diseased and sight to the blind. It had rather surprised us had one whose position is so pre-eminent in man and history been feeble and commonplace in relation to nature and action.

It is impossible to separate miracles from the historical Christ : they are inextricably interwoven with the evangelical history. The words of Jesus often imply works that were held miraculous ; no theory that allows veracity to the first can deny reality to the second. The older Rationalism, with its forced natu-

realistic explanations, became incurably absurd, died, indeed, of its exegetical absurdities. The mythical hypothesis was more scientific, but hardly more successful. It failed to explain why no miracles were attributed to John; why they were attributed to Jesus alone, why so integral parts of his history, so necessary to the picture of his historical appearance. Then, it had a still more radical fault. It made the New Testament miracles echoes or imitations of those recorded in the Old. Jesus was arrayed in the marvels that had been made to surround the prophets. What they had done He had to do, in order that in Him the prophecies and economies of the past might alike be fulfilled. But to this theory it was necessary that the miracles of Christ should exactly repeat and reflect those of the Old Testament; a difference in character and design was failure at a point where to fail was fatal. And here the failure was complete. The miracles of the Old Testament are mainly punitive, but those of Christ mainly remedial. The first express for the most part a retributive spirit, but the second are acts of benevolence. An attempt to persuade Jesus to work a miracle in the manner of the Old Testament evoked nothing but a reproof to the tempters.¹ His miracles express his will, show that He is gracious in word as in work. He is good, and does good. He is the enemy of disease, of pain and misery in all their forms. His speech is illustrated by his action, would be without it without its divinest meanings. Matthew, with wonderful insight, makes Christ's miraculous power express a vicarious and redemptive relation. He healed that He might fulfil the prophecy, "Himself took our infirmi-

¹ Luke ix. 54-56.

ties and bare our sicknesses."¹ He came to redeem from disease as from sin, bore our sufferings that He might cure our sorrows. His action was like the incorporated or articulated will of God; shewed it in its essential qualities active and exercised in relation to man. And this relation to the Divine Will lies at the root of his power over nature. His will is ethically so one with God's that the ethical becomes almost like physical identity. His Father works, and He works;² and his works are his Father's. This connection of absolute obedience to the Divine will with possession of Divine power helps us to estimate at once the ethical and evidential value of Christ's miracles. They are evidences of ethical perfection, of moral completeness. Nowhere does Pharisaic malice seem so malicious as when it attempts to trace his power to the devil, while his vindication of Himself is nowhere more victoriously complete.³ The miracles, admitted by his enemies, are proved to express the will of God, and to reveal the ethical quality of his own spirit.

But this ethical quality is seen in repression as well as in exercise—perhaps even more in the former than in the latter. The miraculous action of Christ is distinguished by what can only be called miraculous moderation. His abstention from the use of his power is even more remarkable than his exercise of it. Supernatural power is a dangerous thing to possess, an awful temptation. Few men could possess it without being depraved by the possession, without at least often using it unwisely. It is a power with which we should hardly be inclined to trust any man, and we should certainly

¹ Matt. viii. 16, 17.

Matt. xiii. 24-30; Mark iii. 22-27.

² John v. 17.

regard its owner with the most unsleeping and jealous suspicion. But the extraordinary fact stands ; the people believed Christ to possess it, and yet trusted Him, and He justified their trust. He was never untimely, extravagant, or ungracious in the exercise of his supernatural gifts. They were never used on his own behalf. He had power above nature, but He lived under the laws and within the limits she sets for all her sons. He was often hungry and athirst, but He never fed Himself as He fed the multitudes on the hillside, or refreshed Himself as He refreshed the wedding guests at Cana in Galilee. He suffered, knew heart-break, pain, and death ; but He never asked any sovereign might to lighten his sorrows, heal his wounds, or roll back the ebbing tide of life. Then, too, his power is never exercised for defensive or hostile purposes. His enemies acknowledge his miracles, yet do splendid though unconscious homage to his goodness by attributing them to the presence or help of infernal agencies, so confessing that He had a power more than human, but not the will to use it devilishly. His prayer on the cross explains and illustrates his conduct. What He asked his Father to do He was always doing —exercising mercy, forgiving men who did not know the sinfulness of their doings. He was thus, in what He abstained from doing, a witness to the Divine grace He incarnated, restraining anger and leaving evil men unharmed to life and time and possible penitence. And this repression becomes, in one aspect of it, sublimest self-abnegation, divinest sacrifice. A being so gifted with supernatural power did not need to suffer, to die, as Jesus did. His sufferings and death were voluntary, results of his own choice. As He willed to heal men,

He willed to die for man. The motives that induced Him to work miracles moved Him to die. He exercised his power that He might save from suffering; He withheld it that He might save from sin. And so to his disciples his final and crowning miracle was his acceptance of the cross, his submission to death. The act of repression was the exercise of the highest power, the power to lay down his life, to give himself a ransom for many. Here men have found the wonder of the ages—"God commanding his love to us, in that, while we were yet sinners, Christ died for us."

But the miracles stand in as intimate and indissoluble relations to the teaching and aims as to the character, or, as it were, historical ideal of the Christ. His words and works are as branches springing from the same root, twin bodies inspired by one spirit. Especially in the Galilean period—which is, too, pre-eminently the period of miracles—when He could order his life as He willed, when his path was not watched by the jealous hate of Pharisee and Sadducee, when the homes of the people were the scenes of his daily ministry, a fine harmony reigned between his speech and his actions, the first creating the light that cheered the spirit, the second creating the health that renewed the body. He conceived health to be as necessary to happiness as knowledge, and so He loved as well to make the diseased whole as to make the ignorant enlightened. The motives that moved Him to speak moved Him also to action, compassion in each case ruled his will.¹ The men that most profoundly touched his sympathies were the publicans and sinners on the one side, and the diseased and pos-

¹ Matt. ix. 35, 36; Mark i. 39-41.

sessed on the other;¹ and as their sorrows drew Him to them his gracious and quickening sympathy drew them to Him. He had come to be the physician of the sick, to seek and save the lost. It had been said that the days of the Messiah were to be days of health as of happiness,² and He fulfilled the prophecy. The prophetic words He used to declare and define his mission³ find an instructive echo in the words He used to describe his works, the signs which were to enable the Baptist to judge as to his character and claims.⁴ In relieving suffering He was overcoming sin. His acts of healing were victories over the devil. By them He confirmed faith,⁵ cast out Satan,⁶ conquered evil, created peace, by creating one of its most essential conditions. His acts, like his words, contradicted tradition. He would not be silent to please the scribes or the schools, and He would not be prevented by an inflexible and inhuman law from lightening human sorrow. As He taught that the Sabbath was made for man, He healed on the Sabbath.⁷ As He taught that humanity was greater than Judaism, that to be a man was to be a neighbour, owing the neighbourly duties of help and consolation, to all men, He carried restoration and comfort to the alien as to the Jew.⁸ If we interpret his works through his words, we can see how beautifully significant and ideal they were, the symbols of the Messiah and his age coming with hopeful and happy health to sick and wasted humanity.

These scattered and fragmentary paragraphs have not even pierced the surface of a great subject, but they

¹ Matt. ix. 10-13; Mark i. 32-34; ii. 17.

² Isaiah lviii. 8.

³ Luke iv. 17-19.

⁴ Matt. ix. 4-6.

⁵ Ibid. ix. 2, 29.

⁶ Ibid. xii. 22-29.

⁷ Ibid. xii. 10-13; Mark ii. 27; John v. 16.

⁸ Matt. viii. 5-13; Mark vii. 24-30; Luke vii. 2-10; x. 36, 37.

may have indicated in a rough and hurried way the relation of the miracles to the mysterious and variously manifested personality we call the Christ. In conclusion, it may be enough to remark that, if we are right in our interpretation of this relation, it ought to shed some light on the once celebrated controversy as to the comparative value of the internal and external evidences. The miracles are no more external to the system of Jesus than his speech. Both are rooted in his personality, express his thought, reveal his spirit, manifest the inner and essential qualities of his heart and mind. Without either we should be without true and sufficient knowledge of his marvellous Person. His words exhibit the ideal, his works the real; the former explain Divine benevolence and human obedience, but the latter shew Divine beneficence curing human misery, creating human happiness. What blossoms in the flower was contained in the seed; what was evolved in the history was involved in the Person of Christ. The sign to the sense is a symbol of the spirit, and miracles are but means by which the hidden and internal qualities of Christ become manifest and real to man.

A. M. FAIRBAIRN.

*SHORT PAPERS UPON THE PROPHET
JEREMIAH.*

NO. 6.—THE CAPTURE OF JERUSALEM, AND THE FLIGHT
INTO EGYPT.

ONE period of Jeremiah's life still remains for our consideration, and in it we shall find him a true patriot, faithful to his king, his country, and his God; but his old fate still attends him. Cassandra-like, he speaks to

unwilling ears. None heed his warnings, and at length he passes away. There is no certain record of his death, but the want of order evident in his prophecies, and the existence of a different arrangement and of important variations in the Septuagint Version, make the tradition not improbable that he met with a violent death, and closed his labours, not unfittingly, with the crown of martyrdom.

Most interesting is the contrast between the king and the prophet during the long siege of Jerusalem. Zedekiah seems to have been a well-meaning man. None of the vices which disgraced Jehoiakim are attributed to him; and his respect for Jeremiah, and his wish to obey him, are manifest in all his conduct. But he was feeble and irresolute, and entirely destitute of real earnest zeal for Jehovah. There was nothing in him to make him ready to suffer in the cause of right and truth. And so he went with the stream, and brought upon himself, by want of purpose and steadfastness, greater sufferings than he would have incurred by a more manly course.

Doubtless he had fallen upon evil days, when nothing but a will of stern determination could have maintained the full authority of the crown. It is one of the worst effects of war that it weakens the influence of all those whose power depends upon custom and law, and substitutes for them the fierce energy of men of physical vigour, whose bodily strength and violent passions are sure to come to the front when all the restraining influences of order and of constitutional government have ceased to regulate society. So in the first Chapter of the Book of Isaiah, where the state of things in Hezekiah's days immediately after the invasion of Sen-

nacherib is vividly pourtrayed, the prophet describes Jerusalem as "full of murderers," and her "princes as rebellious and companions of thieves." Even worse was the state of things in Zedekiah's time. In the general distress caused by the Chaldaean invasions it was easy for military adventurers to enlist under their banners troops of lawless men; and by such persons all power seems to have been usurped, and after Zedekiah's death these captains completed the ruin of their country.

A man of strong will and great mental vigour might have curbed these rough soldiers, who had their merits, but who, when left to themselves, used their strength only for their own private ends. Zedekiah had only good intentions, and those of the feeblest kind; and so during the siege of Jerusalem we see in him the picture of one hopelessly at fault, and incapable of making any sustained effort to control the course of affairs. Yet so impressed was he with Jeremiah's energy and firmness, and so convinced was he of the righteousness of his cause, that at least he did what he could for his preservation. He even attempted more. When, at the beginning of his ninth year, news came that the Chaldaean army had started on its march against Jerusalem, a wave of deeper and more subdued thought swept over the city; and the king tried to use this more manageable state of feeling for a good purpose. The wealthy people had taken advantage of the general distress to reduce their brethren to slavery. Many, doubtless, had perforce parted with their liberty to obtain food for themselves and their children. And when the great landowners crowded into the city, to seek protection behind its fortifications, we may well

believe that the priests and better-disposed citizens of Jerusalem beheld with indignation the gangs of male and female slaves who formed their retinue. And not religion only, but patriotism, demanded that these injured people should be set free. Their large numbers would make their presence a difficulty and a danger, while, if manumitted and well treated, they would become a valuable addition to the forces available for the city's defence. Zedekiah therefore made a covenant with the princes, and issued a general proclamation of liberty (Chap. xxxiv. 8, 9). Alas! in the summer of that same year, Pharaoh-Hophra left Egypt at the head of a great force, apparently for the purpose of relieving Jerusalem (Chap. xxxvii. 5). The Chaldaean army for a brief season raised the siege; and, with inconceivable meanness and folly, the princes withdrew the precious boon, and placed the foul yoke again upon the necks of men as free-born as themselves. The act was committed in violation of the king's wishes and commands, and was reproved by the prophet with becoming severity. But what can we think of a king who allowed himself thus to become a mere puppet in the hands of others? Justly God withdrew the promise given to him in Chapter xxxiv. 3-5, and included Zedekiah in the general denunciation of punishment pronounced in Verses 17-21. He had allowed himself to be terrified into annulling a righteous decree, and must therefore share the fate of those to whose act he had consented.

Among these fierce captains the position of Jeremiah daily became more trying. In their view he was an unpatriotic traitor, who weakened the hands of the men of war. Their sole chance, no doubt they argued,

lay in the stubbornness of their defence, and prophets had always before encouraged Israel to trust to the very last in their Jehovah. Had not mighty hosts often been routed by the valour of a few? Was not their history full of glorious instances of deliverance wrought by valiant and self-reliant men? What was the meaning of this new tame lesson of submission? Why did he bid them "go forth," and yield themselves to the king of Babylon? And how dare he call Nebuchadnezzar "the servant," *i.e.*, the vizier of Jehovah? The earnest and really religious men, who in old times would have been the very centre of resistance, and have fought like lions in the field, were now unnerved, and Jeremiah's teaching was the cause. He spoke the truth, but they looked only at expediency. And soon the opportunity came for venting their displeasure, and gladly they took advantage of it.

In the temporary lull of matters which followed upon the departure of the Chaldaean army, for the purpose of driving back the Egyptian king, Jeremiah went forth one day on a visit to his native city, Anathoth. He went thither in the company of many others, "in the midst of the people" (Chap. xxxvii. 12); and his purpose was an intelligible one, namely, to obtain a supply of provisions. For the words "to separate himself thence" really mean "to receive thence his share," doubtless in some division of the produce of the priests' lands to which he was entitled. But the bare fact that he was attempting to leave Jerusalem was enough for the captains. We have ourselves seen how unreasonable even well-disposed people become in time of siege. Everybody is a spy and a traitor to their excited imaginations. How much more then would suspicion

rest upon one known to have friendly feelings towards the besiegers. At such times there is no orderly trial, and the prophet might congratulate himself that he was not at once put to death. As it was, he was thrust into one of those underground excavations, with arched roofs, and rude pillars for their support, of which Captain Warren has discovered several in the recent researches made at Jerusalem. One of these, connected with the official residence of Jonathan, the secretary of state, was filled with cells, and used as a public prison (Chap. xxxvii. 15, 16). And here Jeremiah remained "for many days," the Hebrew expression for a period of long but indefinite duration.

From this miserable prison he was at length delivered, for Zedekiah clung to the remembrance of him; and when the Chaldaeans pressed the siege, and things began to look dark and ominous, he had him secretly brought to a room in the royal palace, and there he asked him for some tidings from God. He heard the same hopeless answer, that he must fall into the hands of the king of Babylon. But it raised no anger, for it spake only Zedekiah's own convictions; and he respected the prophet's truthfulness, and gave him henceforward roomy quarters in the court of the guard, and a daily supply of food (Chap. xxxvii. 21). And here Jeremiah did encourage the people, not with false hopes of successful warfare, however, but with a prospect of better things to come. For to this period belongs the cheerful prophecy contained in Chapters xxx.-xxxiii.

For such distant prospects the captains had no appetite, and as the defence daily grew more hopeless, they became indignant that Jeremiah should be in

quarters which brought him into daily contact with the soldiery, and clamoured for his death. Weak as usual, Zedekiah gave way, but with words which shewed his displeasure, "The king is not he that can do any thing against you" (Chap. xxxviii. 5). It was a confession that the royal authority was gone, and that all power rested with the prætorian guard. But what cared they for plaintive words? Now, every house in Jerusalem had its cistern for collecting and storing up water during the rainy season. Into one of these, still damp, and with its bottom choked with fetid mire, they let down the prophet, unwilling actually to shed his blood, but determined that he should perish miserably. But a negro eunuch did that which the king could not do. Bending the king's pliant mind the other way, he obtained from him thirty men, enough to overpower all resistance, and with them he rescued the prophet from his evil plight: and the princes meddled with him no more.

A painful picture follows of the poor king's utter irresolution. He arranges for a secret meeting with Jeremiah; and the prophet, truthful and straightforward as ever, repeats his old lesson of the necessity of submission. Even yet at the last hour he might save his own life, and the lives of his children, and rescue the city and temple from the flames. And as ridicule will often prevail with people too feeble to listen to reason and argument, the prophet tells him that ere long the women will deride his weakness with the satirical song:—

Thy friends have urged thee on, and prevailed upon thee :
Thy feet are stuck in the mire ; they have turned back.¹

¹ Jer. xxxviii. 22.

Zedekiah felt all the truth of these words. The captains were thus forcing him on, and would leave him in the lurch; but like some wounded animal, powerless; to extract the arrow that is rankling in its side, the king can only hide himself away, and leave matters to take their own course. And so he bids Jeremiah keep their conversation secret, and sadly feels that he has not the courage to do the one act that would save himself and his country.

A few days afterwards, he was captured in the plain of Jericho, and carried to Riblah in the land of Hamath, on the northern boundary of Palestine, to receive his sentence from Nebuchadnezzar's own mouth. It was ruthless enough. His sons and the princes of Judah were slaughtered in his presence, and then his own eyes were put out, that no happier vision might efface the remembrance of the last sad spectacle on which he had gazed. Finally he was carried to Babylon, and there immured in a prison, which, from the word used in the Hebrew (Chap. lii. 11), was a place of severer treatment than that in which Jehoiachin was still confined.

And Jeremiah's own fate was at first painful enough. He was dragged in chains to Ramah, about five miles distant from Jerusalem, and with other prisoners of war paraded there before the Chaldaean generals, whose business it was to select such as seemed fit to be carried as settlers to Babylon, while the rest were left either to be the spoil of war for the soldiery, or be put to death. But he is there recognized, and the choice given him, either of spending the rest of his life in honour at Babylon, or of casting in his lot with Gedaliah, who had just been appointed governor of the conquered

land. Now there was much to suggest to Jeremiah the desirableness of the former course. The exiles at Babylon were now the true Church. Everything in the future depended upon their piety : and how could the prophet be better employed than in building them up in the faith ? And what happiness might he not look for under the fostering protection of Daniel, who was now fast rising into power ? Like a true patriot, he chose the other course. Gedaliah was the son of his old protector, Ahikam, and the grandson of Shaphan, the friend of his own revered father, the high priest Hilkiah. His government gave the land its last chance. The wretched remnant of the Jews would feel confidence in him, and Jeremiah felt bound to give him the full weight of his support. If all went well for a few months, there might soon be in the lands now ravaged by war a small but prosperous and well-regulated community. It was not so to be. The land was to keep its Sabbaths : the sword was to devour the last remains of the condemned and sinful race. And so a conspiracy was formed against the good and trusting Gedaliah, and before two months had passed he was basely murdered by Ishmael, a prince of the blood royal, who preferred the utter ruin of his country to the chance of seeing it revive under the just rule of one not of the kingly stock.

It is very possible that this violent act of Ishmael contributed to that virtual dethronement of the house of David which took place at Babylon. For though we find Zerubbabel treated with the utmost respect after the return from exile, yet he was never entrusted with real power. To the remnant of the Jews at the time it was utter ruin. All sense of security was de-

stroyed. There was no one to take Gedaliah's place, and a panic prevailed everywhere, and not without reason: for who could tell how severely the Chaldaeans might avenge the murder of their deputy? The captains, at whose head was Johanan, the son of Kareah, an able, but unscrupulous man, who had foreseen and warned Gedaliah of Ishmael's treachery, and asked leave to put him quietly out of the way (Chap. xl. 14, 15), had no policy but one of self-preservation. They consulted indeed the prophet, and he solemnly assured them that if they remained in Judaea there would be peace for them and security, while in Egypt there would be famine only and pestilence and the sword. Worldly policy told them the contrary. As valiant soldiers, their services would be prized by Pharaoh. War between him and Nebuchadnezzar was inevitable. A powerful body of brave Jewish swordsmen would be sure of high pay and promotion, and permanent settlement. And so they set the prophet's warning at defiance, and went down into Egypt, and left their country a prey to utter anarchy. Every one who could drag himself after them followed their example, and Judaea was denuded of its last inhabitant. But they did not find in Pharaoh the friend they had expected, and want and misery soon wasted their ranks. The fate which Jeremiah had predicted overtook them, and the Jews who subsequently peopled Egypt in such large numbers were the descendants, not of these fugitives, but of settlers invited thither by Alexander and the Ptolemies.

In Chapters xlivi. and xlv. we find Jeremiah, who had been dragged to Tahpanhes by the captains, pursuing there the same straightforward course, warning

the people in earnest terms of the sure consequences of their persistence in sin, but met by steady resistance and obloquy on their part. The same insensate idolatry of the powers of nature, which in old times had fascinated them in Judæa (Chap. vii. 18), still exercised over them its baleful influence (Chap. xliv. 17). The pure, spiritual, truth-loving worship of Jehovah had no attractions for a sensual people: in its stead they gave their hearts to the Queen of Heaven, that is, the moon, whose soft radiance was the symbol of voluptuous and wanton rites. The women seem to have devoted themselves to this lewd service with fanatical zeal, while their husbands looked on with indifference, and seem to have lost all sense of religion for themselves. And thus the record of Jeremiah's life closes with a stern and earnest rebuke of their persistence in evil-doing; and an early Christian tradition, recorded by Tertullian and Jerome, tells us that at Tahpanhes he met with a martyr's fate. For the Jews, irritated by his constant protests against their misdoings, and his unflinching denunciations of evil, rose up against him, and stoned him to death.

Taken all in all, no nobler character than that of Jeremiah meets us in the Old Testament, nor one more worthy to be a type of Christ. At the cost of the most intense personal suffering, with his heart ever rent with the deepest anguish, he steadily persisted in the path of duty. Borne up by no hopes, with no spirit-stirring call to manly resistance on his lips, the bearer of a message of despair, like Dante, broken-hearted at the sure vision of his country's ruin, he never flinched from the performance of a task which brought him nothing but contumely and suffering, made

only the more painful by his own sensitive nature. True, that in the extreme distance there was the faint dawning of a better future. True, that his sufferings did save the Church, and give it new life. But this light was far away, and obscured by too thick clouds of murky darkness for any ray of it to gladden his own sad soul. Yet he fainted not. In weakness he was made strong; and the promise was fulfilled, with which he had entered upon his ministry, that God would "make him to be a defenced city, and an iron pillar, and brazen walls; and that none should prevail against him" (Chap. i. 18, 19).

R. PAYNE SMITH.

BIBLICAL NOTES.

JOSHUA iv. 9.—On first reading the Biblical Note on this passage contributed by Mr. Shalders to THE EXPOSITOR for August, I was strongly inclined to think that he had made a discovery of some value, and had removed a stumbling-block which has led Rosenmüller and other critics to doubt the genuineness of this Verse. But a subsequent study of the passage has convinced me that this ingenious interpretation is hardly tenable; and as I am sure that Mr. Shalders, like myself, only desires to arrive at the truth, he will, I know, pardon me if I state my reasons for dissenting from his view, and for holding to the received Version. They are these.

i. The grammar of the passage appears to me (but I am open to correction) to be entirely at variance with the proposed rendering. Mr. Shalders says, "The literal translation of the Verse is as follows: 'And the twelve stones Joshua raised in the midst of Jordan from under the place where stood (*lit.* the station of) the feet of the priests which bare the ark of the covenant.'" Now I submit, with all deference and respect, that this is *not* the literal translation, and that the literal translation *is*—precisely that of the Authorized Version. For, in the first place, the definite article ("the twelve stones") is wanting in the Original. The Original says simply, "And twelve stones set up Joshua;" that is, obviously, "twelve *other* stones," as both the LXX. and the Vulgate understand it—the former having here *και*

ἄλλονς ὁώσικα λίθους; the latter, *Alios quoque duodecim lapides.* The article, which Mr. Shalders justly sees to be essential to his view, he has somehow read into the passage. Had the Original aimed at expressing his meaning, it would have stood, as it stands in Verse 20, “*these twelve stones,*” or at least “*the twelve stones*” (*הַשְׁבָעִים*). Secondly, it is, to say the least, doubtful whether סִקְקָה (*statuit, stare fecit*) could ever be used of “*raising up stones out of the bed of the river.*” Its meaning is to *set up, to erect*, not to *take up or lift up.* Words to express this latter sense are found in this Chapter, as in Verses 3, 5, 20, and in Verse 8, immediately before our text; and it is presumable that, if the sacred writer had wished to convey this meaning here, he would have used one of these words, and *not* the very word which in Verse 20 is employed to express the idea which Mr. Shalders repudiates. But be that as it may, this, I think, is almost certain, (3) that to express the meaning of Mr. Shalders, a different preposition must have been used, namely, “*out of the midst*” (of the Jordan), instead of “*in the midst*” (*מִתּוֹךְ, not בְּתוֹךְ*), and all the more so, as this preposition is used to convey this meaning in Verse 8. The design of Verse 9, according to Mr. Shalders, is “*to record where the stones came from that were set up in Gilgal.*” But I venture to suggest to him that if that were so, a preposition of motion, not a preposition of rest, would have been used. And the same remark applies (4) to תְּמַלֵּא. Mr. Shalders renders this word “*from under,*” that is to say, he imports the idea of motion into the word which of itself simply signifies *under—from under* being regularly expressed by תְּמַלֵּא. The rendering of the Authorized Version, “*in the place where the feet of the priests stood,*” so far from “*missing the force of the preposition,*” is the exact English equivalent of the Hebrew idiom, “*under the standing-place of the feet of the priests;*” &c. And that our translators were warranted in their rendering, “*in the place,*” &c., a glance at Exodus x. 23 and xvi. 29 will shew. I am constrained to say, therefore, in view of these four considerations, that Hebrew grammar is altogether against Mr. Shalders’s novel and ingenious view, and that the Original asserts unmistakably that Joshua “*erected a second cairn in the course of the Jordan itself.*”

2. The other difficulties suggested by Mr. Shalders are also disposed of by a careful study of the sacred narrative. It is asked—and the question has been put before—what could be the object or the good of this second cairn? For it is natural to suppose that, as soon as the river resumed its customary flow, these memorials of the passage would forthwith be hid from view. It also seems certain, as

Mr. Shalders says, that "one stone could not long remain upon another in a river subject to such a periodical rush of waters as took place every spring, when the snows of the Lebanon [? Hermon] melted." And to this it may be added that the current of the Jordan is always extremely rapid—in some places eight knots—owing to its rapid fall, 11.8 feet in each mile, according to one estimate; 1,400 feet in about 100 miles, according to another; a circumstance to which it is probably indebted for its name, "the Descender" (יְמִינָה). And the strength of the current at or near this very place is curiously illustrated by the not infrequent accidents which befall the pilgrims who annually bathe here. It is not surprising therefore that we should be asked, first, how the twelve stones could possibly remain *in situ* "unto this day"? and, secondly, how the writer could possibly know they were there, when they were covered by the waters? But the narrative supplies an answer. The passage, it reminds us, was effected in the first month (April). At that time the river would be, and as a matter of fact was, full to overflowing (Joshua iii. 15). Not only the snows of Hermon, but probably the latter rain also, had swelled its waters. It may be that Joshua iii. 15, literally interpreted, only informs us that the river was "*full up* to all its banks," though the Original seems to me to suggest an overflow. But we find at the present day, when the volume of the Jordan is considerably less than it was formerly, that the sedge and bushes which fringe its banks are constantly submerged in the time of harvest (Furrer, Robinson). Now "the place where the feet of the priests stood," the place where Joshua raised his memorial, was not in the bed of the river, but in the shallow overflow on the eastern bank. For it was when "the feet of the priests that bare the ark were dipped in the brim of the water," that the flow of the stream was stayed. And here, "at the brink of the water of Jordan," the priests continued to stand (Chap. iii. 8; Chap. iv. 3) until all the people had passed over. In this same place, therefore, away from the rapid current, and where they were not likely to be dislodged by the annual flood, the twelve stones were set up. They may have been partially covered while the flood lasted, but when the river retreated to its proper channel they would all be exposed to view.

It still remains to mention the purpose of this second cairn. It was obviously intended to mark the exact spot. The twelve stones set up at Gilgal would only proclaim to future generations the fact of the miraculous passage; the twelve raised by Joshua would shew them the place where the ark rested while their forefathers crossed. It was Joshua's own idea, apparently. And it seems to me, I must

say, to have every stamp of naturalness and truthfulness. God appointed a memorial of the event—the Divine wisdom has never sanctioned respect of *places*—but the great captain, who on that day was “magnified in the sight of all Israel,” he would fain fix the place. He has been commanded to take twelve stones *out of* the Jordan, and erect them elsewhere. He is to take them from the very spot where the feet of the priests stood firm. What a natural idea that he should take twelve other stones, and set them up *in* the Jordan, on the spot which had been thus consecrated, and which must ever be a “holy place” to the Hebrew people!

JOSEPH HAMMOND.

CANDOUR obliges me to surrender to Mr. Hammond’s criticism my interpretation of this Verse. The cumulative weight of his objections is irresistible. But while he has successfully impugned the translation I proposed, I doubt whether he quite adequately appreciates the difficulty it was intended to remove.

E. W. SHALDERS.

LUKE xi. 5–10.—When Jesus had been praying in a certain place, his disciples came to him, and said, “Lord, teach us to pray;” and He taught them the Lord’s Prayer. But when He had done this He goes on to speak to them in a parable that seems to cast a new light on some of those relations of man to God which are to be affected by this mysterious agency. For instead of representing the Divine Nature as so open and tremulous to our cry that it needs not even a whisper when we pray, but can hear our sighing and be stirred by our longing, it is opened to us here as if wrapped in a slumber heavy as midnight, and only to be awakened by our persistent and most urgent endeavour.

In all the words of the Messiah which we possess, there is but one other parable touching the same principle. It is where the widow comes, in her helplessness, to the unjust judge, who neither fears God nor regards man, and cries, “Avenge me of mine adversary.” He has no mind to listen to her cry ; she is the embodiment of all helplessness ; there is no eloquence in her words, no gift in her hands, and no reason in the world why he should attend to her, except her simple persistence in urging her claim : but that carries the day against every obstacle. Her continual cry for what she has a right to seek has in it a touch of omnipotence. So he gives that to importunity he would not give as a duty or a right.

The first feeling we have about the matter is either that there has been some mistake in the way these parables are reported, or that it is hopeless for us to try to understand them. We say, “This house-

holder asleep at midnight! What can this mean?" I think the meaning is that Jesus would teach us in this way what we are learning in many other ways—that the best things in the divine life, as in the natural, will not come to us merely for the asking; that *true prayer is the whole strength of the whole man going out after his needs*, and the real secret of getting what you want in heaven, as on earth, lies in the fact that you give your whole heart for it, or you cannot adequately value it when you get it. So, "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you;" means, "Put out all your energies, as if you had to waken Heaven out of a midnight slumber, or an indifference like that of the unjust judge."

This I conceive to have been the meaning of Christ in the parable, and it teaches something in our life we seldom adequately consider, viz., what I would call *the indifference of God to anything less than the best there is in man—the determination of Heaven*, if I may say so, *not to hear what we are not determined that Heaven shall hear.*

ROBERT COLLYER.

BRIEF NOTICES.

The late Professor Herbert has happily left behind him the manuscript of a work which will enable those who did not know him to understand why those who did know him so highly esteemed and loved him. A man of rare character and ability, simple and refined in speech, clear yet deep in thought, passionately and steadfastly devoted to the study of the loftiest and most difficult questions the mind can grasp, he was yet more conspicuous and beloved for his singular purity and kindness of heart. Of his intellectual power and reach, the work to which I have just referred will give ample illustration. It deals with the problems common to science, philosophy, and religion, and refutes the materialistic arguments of such men as Comte, Helmholtz, J. S. Mill, Huxley, Tyndall, Herbert Spencer, in the most striking and conclusive way, simply by carrying them out to their logical issues. The book, which will appear early in this season, it is hoped, might have been called "Realism Self-Refuted," had it not been felt that Mr. Herbert's modesty would have shrunk from putting so large a pretension on his title-page. But I, who have had the good fortune to read it twice—first in MS. and then in proof—venture to predict that it will have to be reckoned with by

all who take part in the great controversy of the age, and that it will carry to thousands the conviction that the assumptions on which Science rests are not worthy to be compared with those on which Philosophy and Religion are based.

But this his greatest work is not likely to appear for some weeks after the date at which this notice is written. Meantime those who wish to acquaint themselves with the man may obtain another book of his, in which his characteristic qualities and merits sufficiently appear, if only they will take some little pains to possess themselves of it. It is entitled *SKETCHES OF SERMONS, BY THOMAS MARTIN HERBERT, M.A.*, and is only printed for private circulation; but a few copies of it, price 5s., may be obtained of *Messrs. Dunn and Fry, Booksellers, Nottingham*. These "sketches" are simply the notes from which Mr. Herbert preached, but they are often strangely beautiful and suggestive. They carry themselves with an air of distinction. There is a something choice and select both in the kind of thought and in the mode in which it is expressed, which those who themselves have to speak and write will instantly recognize—a certain unique flavour which can hardly fail to be singularly agreeable to them. I suppose that almost every preacher who reads them will be tempted to elaborate at least some of these "sketches," and to give his congregation the benefit of them; and I am sure that every minister of the Word to whom it may be my good hap to introduce them will be grateful for the introduction.

As I do not care to have my own books praised in my own Magazine, and can hardly ask any friend and contributor to criticise and condemn them in it, I have hitherto, with one exception, briefly announced and described them myself. For taking this course I have been rebuked by a Scotch critic, and informed that "modesty" might have taught me to get my books reviewed by some other hand. As, however, I still think my own course the more modest as well as the more honest one, I have now to announce that *Messrs. Clarke and Co., of Fleet Street*, have recently brought out a new and cheaper edition (price half-a-crown) of *A DAY WITH CHRIST*; and that this little book is really an exposition of St. Matthew ix. and of the parallel passages in St. Mark and St. Luke.

EDITOR.

SCIENCE AND PHILOSOPHY.

ACCORDING to Mr. Herbert Spencer, "the truths of philosophy bear the same relation to the highest scientific truths that each of these bears to lower scientific truths. As each widest generalization of science comprehends and consolidates the narrow generalizations of its own divisions, so the generalizations of philosophy comprehend and consolidate the widest generalizations of science. It is therefore a knowledge the extreme opposite in kind to that which experience first accumulates. It is the final product of that process which begins with a bare colligation of crude observations, goes on establishing propositions that are broader and more separated from particular cases, and ends in universal propositions. Or, to bring the definition to its simplest and clearest form: knowledge of the lowest kind is *un-unified* knowledge; science is *partially unified* knowledge; philosophy is *completely unified* knowledge."¹ I quote this description of the relation of philosophy to science, or of science to philosophy, partly, because it is necessary now-a-days for any one who thinks and writes on the subject either to agree or reckon with Mr. Spencer; and partly because, considered from a purely formal point of view, I regard the description as accurate. By which I mean that, with him, I hold philosophy to have essentially the same aim or aims as

¹ Herbert Spencer's "First Principles," p. 133.

science ; and that its domain is the whole of which the domains of the several sciences are the parts. My differences with him begin when he proceeds to define science. He says, " Science concerns itself with the co-existences and sequences among phenomena ; grouping these at first into generalizations of a simple or low order, and rising gradually to higher and more extended generalizations."¹ If this were a sufficient definition of the nature and aims of science, I should feel compelled to accept *in toto* the description of philosophy previously quoted : if insufficient, then the description, though formally correct, must be treated as materially inadequate or even incorrect. Everything turns on the conception formed of the true aims of science. Does, or can, scientific inquiry concern itself solely with the coexistences and sequences of phenomena ?

At this point it will be well to interpose a word or two touching, first, the sciences to which I refer ; and, secondly, the use of the word " science."

1. The sciences to which I refer are the material or inductive as distinguished from the formal or demonstrative sciences. The latter have to do with the abstract or the ideal ; the former with the concrete or the real. To the latter class belong logic, mathematics, and especially the mathematico-physical sciences which have both an abstract and a concrete side, as, for example, astronomy and dynamics—dynamics including, perhaps, optics, acoustics, thermotics. The material or inductive sciences are physics, chemistry, crystallography, biology, and psychology or anthropology, comprising sociology.

¹ Herbert Spencer's "First Principles," p. 131.

2. The mode in which the term "science," which is of course a generalization from the sciences, is frequently employed, seems to me fitted to give rise to confusion. Indeed, I am not sure whether the same charge might not justly be brought against many other general or abstract terms. As frequently spoken of, the generalization "science" fosters, or gives rise to, the notion that all the sciences have essentially the same method, aims, and tests of certitude. Now this is by no means the case. The method, aim, and tests of mathematics are not identical with those of the physical sciences; nor those of physics with those of chemistry; nor those of chemistry with those of crystallography: those of biology again differ from the preceding, and those of anthropology from all the rest. Each science or class of sciences has its own distinctive features. This is apt to be forgotten, or at all events unnoticed, by scientists, especially when they discourse to the general public. Each, in using the word "science," generalizes from the method, aims, and tests of his own particular science, or sciences, to those of all the sciences. When he speaks of "science" teaching or doing or being this or that, he really means, and ought to say, "my science teaches, does, or is this or that." Unintentionally he takes for granted, as well as conveys the impression, that his particular science represents all the sciences. For example, an astronomer, or one who takes his cue from astronomy, will represent "prescience" as the true test of science, and observation as its right method: physicists and chemists, on the other hand, find their test in "experiment." And as at the present moment astronomers, physicists, and chemists happen chiefly to hold the public ear, nineteen

out of twenty people are led into erroneous notions of the true criterion and method of scientific knowledge. I am far from meaning that these scientists consciously ignore the limits to which I have referred, or intend to sow confusion; but it does appear to me that they themselves are sometimes unconsciously led astray by the habit of false generalization to which every one is liable to yield, more particularly such as have had little philosophical training. A conspicuous illustration of the confusion in question was supplied by the discussion started, some years ago, by certain scientists, on the efficacy of prayer. They insisted on "experiment" as necessary to the testing of its worth — experiment, that is, of somewhat the same kind as that which the chemist is accustomed to employ: experiments of a certain kind, be it remarked, not only being admissible, but always a strong point with Christian teachers. If they had required of an astronomer, or physiologist, or sociologist, or mathematician, to proceed after the same manner as a chemist or physicist, they would, I think, have been accounted unreasonable.

For these reasons the abstract term "science" ought not to be used in controversy, either with religion, morals, or philosophy, without care being taken to define its scope. I shall accordingly generally use the more concrete expression "sciences."

But, to return from this digression, the question is, What is the true and essential aim of the several material or inductive sciences? I do not ask what each individual scientist consciously seeks for; but what is the goal which he instinctively aims at reaching? what are the main features of the results at which he arrives? It often happens that a truer interpretation of men's

aims may be drawn from the direction unconsciously taken by their thoughts than from the theories which they consciously advocate.

Let us commence our inquiry with the *Physical Sciences*, under which may be included astronomy, mechanics, heat, electricity and magnetism, acoustics, optics. What is their aim? Their aim is to ascertain causes and modes of relation; in other words, they seek forces and laws. The Positivists, no doubt, decline this description; or, at all events, they accept only the "laws" part of it. And yet the language of their leader, when he is not engaged in polemics, can have no other meaning. Comte says, indeed, "We have nothing to do with the causes or modes of production of motion, but only with the motion itself; . . . we hear too much still of the old metaphysical language about forces and the like;" and yet, immediately after, he tells us that "the business of rational mechanics is to determine how a given body will be affected by any different forces whatever, acting together, when we know what motion would be produced by any one of them acting alone."¹ What do the words "body," "affected by," "forces," "produced by," "acting," denote, if not the very things he denounces as "metaphysical"? In another place, after vehemently protesting that gravitation is a mere law, he adds, "Gravity is the only natural force that we are practically concerned with in rational statics."² Again, "the object of dynamics" is defined as "the study of the varied motions produced by continuous forces."³ "Gravitation" is affirmed to "maintain the order of our system and universe;" and yet in

* Martineau's "Comte," vol. i. p. 107.

³ Ibid. vol. i. p. 126.

² Ibid.

the same connection we are assured that "their stability is a simple consequence of the working of mechanical laws."¹ In other words, if law mean simply mode of sequence or coexistence, the order is its own cause! Elsewhere, too, in numerous places, gravitation, heat, light, and so forth, are spoken of as forces and agents; and what their respective sciences deal with is, directly or indirectly, represented to be forces and laws. In his treatise on physics, Deschanel remarks, "Science can only exist where there is a mass of accurate knowledge in which the facts are related to each other and studied in connection with the causes which produce them." He speaks too of "laws being frequently disguised by disturbing causes," though he is also aware that "when the general law of a class of phenomena is known the expression of this law is often called the physical cause of the particular phenomena which it includes."² He defines force as "any cause which tends to urge a material point in a definite direction with a definite velocity;" with which may be compared the more careful definition of Balfour Stewart, "Force is that which changes the state of a body, whether that state be one of rest or motion." It would seem just, therefore, to define the aim of the physical sciences as the discovery of causes and laws.

We next interrogate *Chemistry*. With what is this science chiefly concerned? What does it seek to discover for us? What are its actual results? Again let us hear what Comte says on the subject. After observing that chemistry, like physics, which precedes it, and physiology, which follows, has for its "object the molecular

¹ Martineau's "Comte," vol. i. p. 143.

² Deschanel's "Physics," translated by Everett, pp. 1-5.

activity of matter," he goes on to say that "chemical activity occasions a profound and durable change in the very composition of the particles." He further defines chemistry as relating "to the laws of the phenomena of composition and decomposition, which result from the molecular and specific mutual action of different substances."¹ Now in this definition there are three distinct points—there are *laws*; there is *action*, which surely implies a force or forces; there is further *result*, which again involves causation; and there are *substances* as distinguished from phenomena: and these three points—law, force, substance—constitute the aim of chemistry. What is peculiar to it, as distinguished from physics proper, is the search for substances. This view is in harmony with the references Comte elsewhere makes to the "simple substances," and to the atomic theory. The three elements in question are distinctly recognized also in Miller's definition:² "The province of chemistry is to ascertain the nature of the different component substances—components of the substances ordinarily met with—to trace their mutual actions on each other, to effect new combinations of these components with each other, and to define the conditions under which the combinations existing around us are producible." In speaking further of "elements, or simple substances," of "ultimate particles," and expressing the opinion that the "divisibility of matter has its definite limits," he distinctly brings out the feature by which chemistry is distinguished from physics; and his language is common to chemical scientists.

Crystallography, though a branch of mineralogy and

¹ Martineau's "Comte," vol. i. p. 291.

² Miller's "Chemistry," vol. i. p. I.

closely related to physics and chemistry, has so specific a character and function of its own, that it deserves separate examination. Indeed, some scientists have evinced an inclination to regard it as rather the link connecting chemistry with biology than as belonging, like chemistry, solely to the domain of the inorganic. In that which differentiates it from the rest of the inorganic world, it seems to pass over into the organic. But, leaving this question aside, let us ask, What are its great aims? What is its contribution to knowledge? To the forces, laws, and substances of which chemistry treats it adds what, for lack of a more satisfactory term, I will call *idea*; by which I mean, substantially, form, or type—symmetrical regular form, by whatever conditioned and produced. Dana, in his treatise on mineralogy, defines the object of crystallography to be the ascertaining of the internal structure, fundamental forms, and the laws regulating the variations of crystals. He speaks of crystals having “fundamental forms” (p. 13); of their “forms being constant;” of each having a distinct shape of its own, as much as each animal or plant, and as being as readily distinguished by the characters presented to the eye. He speaks of the “irregularities of crystals” (p. 45); of “perfect crystals” (p. 21); of “the distortions of crystals” (p. 46); of “imperfect crystallizations” (p. 52). Miller,¹ too, in the work already quoted, says that “the general principle on which the classification of crystals is founded is the symmetrical arrangement upon which every crystalline form is constructed.” The words quoted clearly recognize the point to which I drew attention. So also do such statements as the following. “If a crystal rest

¹ Miller’s “Chemistry,” vol. i. p. 120.

upon one face during its formation, the mechanical obstacle to its symmetrical development is frequently the cause of considerable interference with the regular growth in this direction." "Some crystals exhibit forms termed pseudo-morphous, that is to say, they exhibit forms which are not truly related to their crystalline system."¹ In short, then, each crystal has its *idea*, by which it is judged as by a standard. When it conforms to the idea it is called perfect, symmetrical; when it does not, it is called imperfect, pseudo-morphous, and the like. Crystallography, accordingly, may be said to be concerned with the search for ideal forms. If it were not, it would surely be strange to find it thus speaking of perfection and imperfection, truth and the like.

If we pass on to consider the *biological sciences*, which have organic existences for their subject-matter, we shall gain a new conception of the aims of science. For these sciences have not only the aims which I have shewn to belong to the sciences of the inorganic, namely, cause, law, substance, idea, but also one specifically their own, namely, proximate, if not ultimate, *causæ finales*, or ends. In other words, they are teleological. So far as substances are in question, they belong to the domain of chemistry—organic chemistry—on which it is unnecessary for my purpose further to touch.

Whatever view may be taken of such expressions as "vital force," so long as biologists speak of the "action" and "reaction" going on between organs, or organisms, and their environment; so long as even the most persistent denouncer of the search for forces, causes, and

¹ Miller's "Chemistry," vol. i. p. 121.

the like, namely, Comte, uses such language as the following : "Placed in a given system of exterior circumstances a definite organism must alway *act* in a necessarily determinate manner ; and inversely, the same *action* could not be precisely *produced* by really distinct organisms ;" so long as he defines the end of the sciences as, "given the organ or organic modification, to find the function or act, and reciprocally,"¹ it can scarcely be disputed that biology is engaged in the investigation of forces, agents, causes. Action without agent, production without producer, would be an absurdity ; and whether we shall designate the agent or producer, force or cause, or otherwise, is a mere question of terms. Taking for granted that it is engaged in the search for *laws*—an assumption which probably no one will question—let us still further consider what is implied by the references to "type," "homologue," "homotype," "analogue," "normality," "abnormality," "monstrosities," "departures from the normal type," and the like, which are scattered over the pages of biological works ? What else but an analogue to that which, in the case of crystals, I designated idea ? Every vegetable and animal organism seems designed to realize, or embody, a form peculiar to itself ; and any serious deviation therefrom is described as a "defect" or "imperfection." The notion is applied to everything connected with organisms, from the cell, whose primary and normal form is affirmed to be spherical, up to the most complicated animal structure. In discussing biology, Comte uses the following language : "Man must necessarily be the type of the science, because he is the most complete epitome of the

¹ Martineau's "Comte," vol. i. p. 364.

whole range of cases; man in his adult and normal state."¹ He speaks, further, of the complete subordination of the vegetable to the animal life as the "ideal type" towards which humanity tends;² and of the "idea of man as the only possible standard to which we can refer other organic systems."³ If the now current notion that all organisms are undergoing slow modification towards something very different from themselves be true, it may seem to some that science must give up the search for what I term the idea—at all events in biology. And yet idea is not excluded because it is not original, primary—in the absolute sense, permanent. There may be no such thing as species, or genera, in the old sense; the boundary lines may be constantly shifting; all forms may be subject to a perpetual flux; but nevertheless it may be undeniable that an idea—as impulse, norm, goal—may be immanent in, interwoven with, every individual organism. The recognition of this fact is sufficient for my purpose; and that it is recognized, explicitly or implicitly, it is impossible to dispute. But even in a sense more nearly identical with the notion of species and genus it is unquestionably present to, and has influence over, the minds of scientific biologists.

No subject acts more irritatingly on the mind of Comte, and Positivists generally, than that of final causes; and yet Comte himself closes a long tirade against them with the words: "The science of biology is continually engaged in establishing a harmony between the means and the end."⁴ Elsewhere, too, we read of "vegetative life being *destined* to support the

¹ Martineau's "Comte," vol. i. p. 373.

³ Ibid. vol. i. p. 365.

² Ibid. vol. i. p. 363.

⁴ Ibid. vol. i. p. 395.

animal, which is erected into the chief end and preponderant character of organic existence."¹ Referring to organic tissues, he also remarks : " By an increasing condensation of the parent tissue, three distinct but inseparable tissues proceed from the derma, all of which are *destined* to an important, though passive, office in the animal economy."² Indeed, the notion of end, design, final cause, really underlies such terms as "organ," "function," "environment," "office," "conditions of existence," and the like ; and these terms are thickly strewn over the pages of Comte and other writers of his school. But no one furnishes more striking evidence of the truth of what I am maintaining than the man who is supposed to have given the death-blow to all teleology, namely, Darwin. Illustrations of the power of the teleological idea over him might be adduced by the score, if it were necessary ; but one or two must suffice. In his work "On the Fertilization of Orchids" he says : " The labellum is developed into a long nectary, *in order* to attract Lepidoptera ; and we shall presently give reasons for suspecting the nectar is *purposely* so lodged, that it can be sucked only slowly, *in order* to give time for the curious chemical quality of the viscid matter settling hard and dry."³ And, again, of one particular structure he says : " This contrivance of the guiding ridges may be compared to the little instrument sometimes used for guiding a thread into the eye of a needle."⁴ The notion that every organ has a use, or a purpose, would even seem, from the following extract, to have

¹ Martineau's "Comte," vol. i. p. 363.

² Ibid. vol. i. p. 407.

³ Quoted by Cocker, "Greek Philosophy," p. 221 *et seq.*, where also may be found references to Harvey, Cuvier, and Whewell.

⁴ Darwin, "On the Fertilization of Orchids," p. 29.

guided him in his discoveries. "The strange position of the labellum, perched on the summit of the column, ought to have shewn me that here was the place for experiment. I ought to have scorned the notion that the labellum was thus placed for no good purpose. I neglected this plain guide, and for a long time completely failed to understand the flower."¹

We come, finally, to *Psychology*, which may be regarded as one of the natural sciences, if at least we take the word "natural" in its widest sense. That the psychologist is interested in the same aims as the physicist, chemist, and biologist, scarcely needs establishing. He involuntarily asks after the nature of the soul, after the something which lies behind the constantly changing phenomena of feeling, thought, emotion, and which gives them their unity. No problem so completely absorbs his attention as the problem of the *will*—that force which in the last instance seems to move itself from within. Law, in his domain, is too familiar a conception to need more than a passing reference. That there is a *type*, an *idea*, to be realized by every man, which makes its presence felt rather in the form of instinctive tact than of a consciously seen copy, and that the determination of this idea for the physical, intellectual, and emotional life is a point of supreme importance, must surely be evident enough from what is being constantly said and written about right and wrong, nobility and baseness, normality and abnormality, progress and retrogression, ideals and the contrary, in connection with human conduct and nature; and a man without conscious *aims*, *ends*—that is, whose conscious life is not under the guidance of final causes,

* Darwin, "On the Fertilization of Orchids," p. 262.

and whose own ends are not felt to be secondary to some greater and vaster ends which his activity is meant to subserve—if he deserve the name of man at all, is certainly not recognized as a type of man worthy of our admiration and imitation.

These, then, would appear to be the ruling aims or principles of the sciences—cause, substance, law, idea, end. It is for these that the mind searches, more or less consciously; it is in these that the mind really rests. They may be described as the essential element of the knowledge aimed at in scientific inquiry. Whatever else is characteristic of the sciences—as, for example, classification and the like—is either preparatory, subordinate, or reducible to these elements.

But if the view just propounded of the aims of the sciences be correct, then, following Mr. Spencer's formal guidance, we shall have to define Science and Philosophy in themselves and in their mutual relation as follows:—The sciences aim to ascertain the substances, causes, laws, ideas, and ends of the particular domains of the cosmos of phenomena to which they relate; philosophy aims at ascertaining the substance or substances, cause or causes, law or laws, idea or ideas, and end or ends, of the entire cosmos of phenomena.

If this is philosophy, philosophy, we are assured on all hands, is impossible. But if science, in the sense described, be possible, philosophy, too, in the sense described, is within the bounds of possibility. Notwithstanding the difference in the extent of their several domains, both, I venture to think, stand or fall together. The tangible objections against the possibility of philosophy are drawn from the immensity of the cosmos and

the limitations of the human intellect. These same difficulties, however, lie as truly in the way of philosophy, in the sense advocated by Mr. Spencer, or indeed in any sense differentiating it from science, as they lie in its way in the sense given above.

I shall endeavour to justify the position I have assumed by an examination of the method ordinarily pursued in arriving at scientific results. How do the sciences arrive at the principles which I have affirmed to be the most essential feature of the knowledge they embody?—the principles which are the more or less conscious goal of all scientific investigation? The method of the sciences is commonly supposed to be inductive—exclusively inductive; that is, its results are a “generalization from experience,” to use Mill’s words, beginning with particulars and going on to generals; and one of the chief reproaches brought against philosophy, as I have defined it, is that it does and must proceed by the method of deduction. How far, then, is it true that scientists proceed exclusively by what is commonly called induction? Let us see. Induction has to do solely with phenomena, whether of the outer or inner world—with experiences, or, as we may put it, primarily with affections of the outer or inner sense. These phenomena, experiences, or sensations, are single, isolated, disconnected, considered as they are in themselves. All that induction can do is to collect and arrange them in accordance with certain marks or features of the phenomena themselves. It cannot go a step beyond. Whence, then, come the notions of substance, causation, law, idea, end, which we found to be actually the aim of scientific inquirers? Not one of them is supplied by experience or by induction. Hume

was the first to call attention to this fact in connection with causation ; but what he maintained with regard to cause, holds equally true with regard to substance, law, idea, end.

As far as cause, substance, idea, and end are concerned, many at the present time would assent to this position, perhaps cheerfully, under the impression that they had thus easily got rid of what are called metaphysical entities. But *law* also must be included among the things which are not supplied by induction. And what is science without law ? Unless the term be rigidly taken as simply and solely another expression for actually observed coexistences and sequences —which in point of fact it rarely, if ever, is—it certainly is not given us by experience. Whence, then, is it derived ? It is derived primarily from the mind itself. We bring it with us, even as we bring with us the other notions to which I have referred. No exception can be made in favour of any one of them. They enter our science not like form, colour, and so forth, through the channel of sensation ; but, to use Locke's terminology, through the channel of reflection. The questions explicitly or implicitly put by science—What is the substance ? the cause ? the law ? the end ? are each and all alike suggested from within. We begin and carry on our inquiries under the influence and guidance of a congenital tendency, or rather necessity, to ask these questions. I do not of course mean that these notions have a conscious existence in the mind prior to experience, but that they are, as it were, the moulds into which thought casts experience. We can no more help thinking in these moulds than we can help moving the joints of our fingers inwards and not

outwards. In other words, when thought begins to act, the mind dictates to it what it shall seek, prescribes what it shall find. Scientific investigation means, therefore, in a very true sense, *the human mind finding itself in the world outside itself*; or, consciousness finding itself in the unconscious. Now this is neither induction proper, nor deduction proper. For lack of a better term, I would call it *analogical induction*.

It may seem as though in taking this view of the origin of our conceptions of cause and so forth, I had pronounced sentence of condemnation on science, not to mention philosophy; or, at all events, on my own definition thereof. But, unfortunately, sciences exist; and, still more unfortunately, mere induction is unable to give us a science of the type of, at all events, most of the sciences. Besides, a profound fallacy underlies the notion out of which this supposition springs—the fallacy that because mind finds itself in nature, therefore the results of its search lack objectivity, truth. Though backed by the authority of Kant, and though tacitly accepted by many eminent authorities of the present day, it is, at the bottom, an assumption, to which I would simply oppose the opposite assumption; namely, that because, and so far as, mind really finds itself in nature, therefore the results of its search are objective, true. In point of fact, we never have the consciousness of being in possession of knowledge or truth until we do find ourselves in that which we are investigating. Nor need this occasion surprise, if it be remembered that in reality the human mind is itself a part of the nature it investigates; not separate therefrom, as seems too often to be unconsciously taken for

granted; and that, accordingly, the mind examining nature is in a very true sense nature examining itself. In mind, nature becomes conscious of the principles of its own existence and development.

But what about philosophy? The assertion that science and philosophy stand or fall together may strike some as invalid, if for no other reason, yet because of the difference between the whole cosmos and the parts. It may be urged, "We are possibly justified in searching for the substances, causes, laws, ideas, and ends of the several parts of nature; but what can warrant the effort to find out the ultimate substances and cause, the all-embracing laws, the central idea, and the true final end or ends of the entire universe?" But I reply, the effort is inevitable, and surely, therefore, warrantable. As a matter of fact, men always have sought to give themselves an account of the universe as a whole, which is philosophizing; and they have done so with the feeling and conviction that they were then engaged in the loftiest occupation open to the human intellect—which after all tells for something. Men still philosophize, moreover; not least some who seem most earnestly to scout the notion. Unfortunately, however, they philosophize wrongly, in that they apply principles which hold true of some one section with which they have familiarized themselves, to the cosmos in its entirety. And, further, so long as the idea that the system, of which we form a part, constitutes a great whole forces itself on the attention of men, so long will they be impelled to the endeavour to unlock the whole mystery. Nor is any lesson more obviously taught by modern scientific investigation than this: that all the parts of the universe are corre-

lated, each presupposing and conditioning the rest ; that, in a word, as the term denotes, the *universe is one*. And if the world of phenomena be one whole, the intellect can never content itself with principles that are seen to have merely a partial application and validity.

But how is a philosophy to be sought ? What method is to be pursued in the effort to arrive at the principles of the cosmos ? Following the definition previously given, we must answer : The search for a philosophy must begin where the sciences leave off ; that is, the results at which the sciences have arrived must be worked up into philosophy. Under the guidance of the same congenital tendencies by which its scientific inquiries were inspired and directed, the mind proceeds to the examination of the substances, causes, laws, ideas, and ends supplied by the sciences, and seeks for ultimate, all-embracing, principles. The sciences furnish the material to philosophy, just as the phenomena observed in the outer and inner worlds furnish the material to the sciences. This would be the scientific method pursued by the sciences—the so-called inductive method.

I may remark, however, by the way, that another starting-point is conceivable, one, too, equally objective ; namely, *the congenital tendencies themselves*, as they have been brought to light, in the course of human reflection on experience, especially scientific reflection. In a sense, this would be an *a priori* beginning, and would of course involve rather an analytical than a synthetic method of procedure.

Perhaps the best plan would be to combine both the *a priori* method just described, and the *a posteriori*

method dictated by the definition appropriated, as to its formal character, from Mr. Herbert Spencer.

If philosophy is to proceed inductively, and to start with the results achieved by the sciences, three paths are open to it. The *first*, and the one that seems most readily to suggest itself, is that of reducing the principles found by the several sciences to those which have been found by one science; in other words, subsuming for this purpose all the sciences under some one science. One particular science would thus be not only science, but also at the same time, if in another aspect, philosophy. Or, one science might supply us with the ultimate substance or substances; a second, with the supreme cause or causes; a third, with the widest law; a fourth, with the ruling idea; a fifth, with the chief end or aim. Or, again, several of the supreme principles might be furnished by some one of the sciences. *This* is the form, indeed, which a good deal of philosophizing now actually assumes. There is an effort, for example, to reduce everything back to the elements found by chemistry, and the forces and laws expounded by mechanics. But, as yet, success is a matter of faith or hope, rather than of sight. No bridge has yet been flung over the gulf separating the chemical from the mechanical; still less between the biological and the chemical, or between the psychological and the biological. There would be greater probabilities, in my opinion, in favour of the reverse process; but hitherto systematic attempts have scarcely been made in this direction, or, if they have been made, they have been dictated and nullified by false presuppositions.

The *second* path would be the reduction of all the

principles back to a principle, or principles, different from anything of which the sciences inform us—different in kind, as well as in degree. Such a principle, or principles, would be simply the unknown; for of that which differs from us and our world, not only quantitatively but qualitatively, we can have no real knowledge. This is the solution to which the Agnostics, with Mr. Herbert Spencer at their head, resort—if solution it can be called. To term it a solution, however, is a misnomer; for to reduce all things back to the unknown and unknowable is to decline reduction altogether. It is not so much a false philosophy as the negation of philosophy under the form and pretence of philosophy. The philosophizing effort is there; but it ends in a “beating of the air.”

The only *other* course open to us is that of the sciences themselves in a higher form, or at a higher stage; that is, the method of analogical induction. In other words, we judge the ultimate principles to be in analogy, though not identical, with ourselves. There is a certain affinity between this method and the one to which I referred at the close of my remarks on the first path; but it *is* affinity, not identity. The science of psychology, or anthropology, does not give us all the actual principles of which philosophy is in search; but it does supply us with hints as to the nature of those principles. On the basis of those hints, and guided by this method, we arrive at the conclusion, that at the foundation of things there are principles qualitatively identical with, though quantitatively immeasurably transcending, those which anthropology reveals to us as their blossom and crown.

But now to the justification of this method. And

as the only justification of a method is its promise to lead, or its actually leading, to the desired end, I have to face the question, Can philosophy, or, in other words, can the ultimate principles of which the human mind is intellectually in need, be reached in this way? Let us see.

(a) As a matter of fact it is only in ourselves that we can claim to be in real and direct contact with principles such as we are compelled to seek. All forms of *causation* besides the human we are in the way of shewing to be mere transformations, or transmissions, of force. The force in us is the only approximation to an original force, a force irreducible to other forces that we encounter. Again, we are nearest to an ultimate *substance* in ourselves, far nearer than anywhere else. Indeed, it may be questioned whether we do not derive our notion of substance altogether from our consciousness of a permanent background to the everflowing stream of mental phenomena. *Law*, as involving obligation, is known to us in ourselves; we feel ourselves bound to act in certain ways. This obligation, which is essential to law as generally conceived of, we transfer from our inner world to the world outside us. This is true also of *idea*, but most emphatically of *end*; for we are certain of setting to ourselves ends of activity. The world outside is a lock to which these congenital tendencies, or, as I might term them, categories, are the key; in the world within we are in direct contact with the "reals" reflected in the categories. In thinking itself, the mind thinks the reals which, in the form of congenital tendencies, dictate and condition its thinking.

(b) Further, and by way of supplementing what was

said in another connection, I may remark that the cause, law, idea, end, which we find in ourselves do actually exercise sway over, and subsume under themselves, many other forms of causation, law, idea, end. Man, and man alone, is a veritable microcosm. Qualitatively, if not quantitatively, the *anthropic* force does discharge the functions of the other forces. It is a force which in the human organism wields mechanical, chemical, perhaps crystallific, vegetative, and animal, energies ; and this force reveals its true nature in its highest and latest modes of activity ; namely, in the psychological—in the intellectual and emotional—activities. No other force with which we are acquainted can do this. As such, this force naturally subordinates or tends to subordinate all other laws, ideas, and ends to its laws, ideas, and ends, within certain limits. It is solely in relation to substance that we are compelled to recognize a dualism. But this dualism exists in man himself ; and his only real conception of that “other” of spirit which we commonly term matter is derived from his own constitution. If all this be true, it is no great extravagance to imagine that the ultimate principles of the cosmos may be essentially akin to those of the human mind.

(c) Still further ; in one section of the psychological or anthropological domain we come into contact with phenomena which are directly confirmatory of the method in question ; namely, in the science of religion. “Religion is a relation, due or true, of man to God.” It is supposed to be as real a relation on the part of man to an invisible Power as is his relation to a fellow-man whom he respects or despises, trusts or dreads, loves or hates. It is no doubt true that the conceptions

formed of the object of religion have diverged from one another to the extent of incompatibility; and a survey of the heathen religions would scarcely enable us to form any definite and positive notion of the Power whose presence men have felt and confessed. All we should be able to say would be, They have felt the presence of some Power, but they interpret their sensations in very self-contradictory ways. In one religion, however, an interpretation of the experiences out of which religions grow has been given, which, when intelligently and distinctly presented to the human mind, at once commands its assent, and is felt to be light where otherwise there is darkness. That religion is the Christian religion. Wherever it is proclaimed men feel it to be, though new, yet not new, the true revelation of a Being who had been constantly acting on themselves, but whose nature and character they had misunderstood and misrepresented.

Now in this Christian or Biblical religion men have claimed, and still do claim, to be sensible of the presence, influence, and action of an absolute personal Being, transcendent to, and yet immanent in, the cosmos. They affirm also that this Being has declared Himself to be such a principle as philosophy seeks—the ultimate ground and *cause* of the universe; and that He has given glimpses of the supreme *law* by which the universe is governed, the lofty *idea* which it is realizing, and the final *goal* towards which it is being conducted. Is this a delusion? Anyhow, men of diverse nationalities, widely separated countries, varying culture, different temperament, disposition, and capacity, throughout more than thirty centuries, have given substantially the same interpretation of the inner

phenomena termed religious. This unity of interpretation has existed in the midst of the divergences of heathenism; and, in its leading features, this interpretation still commends itself as a worthy representation of God, if there be a God. But if so, what is the explanation? The facts demand an explanation which shall not be an explaining away. To me they seem to fit naturally into, and therefore to confirm, the view of philosophy which I am advocating.

(d) Finally, however, the true test of a method is its outcome. Does it lead to results in which the mind can rest? which the mind recognizes as knowledge, as light? The Christian, or, rather, the Biblico-theistic hypothesis is the most satisfactory that has been hitherto advanced. Whatever difficulties of its own it may present, *quâ* hypothesis of the cosmos, it enables us to see our way more clearly than any other. It has unquestionably its own difficulties; it would have difficulties even if it explained everything in the cosmos. The only way in which we can get absolutely rid of all darkness is by reducing everything back to nothing, and shewing how out of nothing all things arose; and this is obviously an impossible undertaking. But so long as we start with something which has to be taken for granted difficulties are inevitable. Even if we assume nothing but Professor Tyndall's "cosmic mist," it involves its own difficulties; and in relation to what it is expected to explain it leaves us in the dark. Either that, or it is surreptitiously endowed with qualities which convert it into something closely resembling God, or the original hypothesis has to be buttressed and supplemented at every new turn in the cosmic development by fresh hypotheses.

The method I have advocated for philosophy leads to Biblical theism. It is the method of which Protagoras gained an uncertain and partial glimpse when he spoke of man being the measure of all things. The German Jacobi gave brilliant expression to its underlying principle when he said, *Man anthropomorphizes in representing God, because God theomorphized in creating man.* Both of them were anticipated and excelled by the writer of those wonderful words in the Book of Genesis, "God created man in his own image; in the image of God created he him." D. W. SIMON.

THE FOUR NEPHEWS OF MOSES.

LEVITICUS X.

IT is not easy to find any new incident in the life of a man so great and famous as Moses, "the man of God." Nevertheless, two incidents are recorded of him in this Chapter which will probably be new to most readers of the Bible: one of them is certainly new even to many students of the Bible. And, I suppose, these facts are comparatively unknown because the Book of Leviticus is but infrequently read. For since this book is, for the most part, a mere chronicle of rites and ordinances long obsolete, it is not unnatural that the historical fragments imbedded in it should be commonly overlooked.

Such a fragment is contained in the Chapter before us. It narrates two incidents, in both of which Moses and his nephews played a part, both of which happened in a single day, and that the very day on which Aaron and his sons were consecrated to the service of

Jehovah. On that day they assumed their splendid priestly vestments, and offered sacrifice on their own behalf and on that of the whole people. It was a solemn day, a day long and much to be remembered in Israel; for when the sacrifices were laid on the altar, and Aaron lifted up his hands to bless the people, fire flashed out from the Shekinah behind the veil, and consumed the sacrifice, in order to assure both priest and people that their offering was approved, that Jehovah had accepted their atonement and forgiven their sins. How this culminating point in the solemnities of the day impressed the popular imagination we may infer from the traditions which have gathered round it. The Jews believed, and still believe, that the sacred fire, thus miraculously kindled, was miraculously sustained through all the wanderings and vicissitudes of the Tabernacle; that it was kindled afresh when Solomon dedicated the Temple to the service of Jehovah; that during the centuries of the Captivity it burned on amid the darkness of a deep and secret cavern in which it was concealed; and that it was brought back again to the altar when, on their return to Jerusalem, a second Temple was erected on the hallowed site:—in short, that it was never suffered to expire until they were finally scattered to the ends of the earth.

Both of the incidents recorded in this Chapter connect themselves with the solemnities of that great Day of Dedication; while the first of them connects itself closely and immediately with the culminating point of these solemnities—the kindling of the sacred fire. When that fire “came out from before the Lord,” we are told,¹ “all the people shouted, and fell on their

¹ Lev. ix. 24.

faces" before the Lord. Inspired and elated by the joy of the moment, two of the newly-consecrated priests—Nadab and Abihu, sons of Aaron, nephews of Moses—thinking, I suppose, at once to express and elevate and hallow the joy of the Congregation of Israel, seized their censers, put fire into them, heaped incense on the fire, and waved them toward the veil behind which the Shekinah burned. And for this offence they were smitten with instant death.

In what exactly their offence lay, it is difficult to determine. All we are told¹ is that "they offered strange fire before the Lord, which he had not commanded." It may be that these two young men had no right to burn incense—that this function was reserved for Aaron, the *high* priest. It may be that they burned it at the wrong time, or in the wrong way—in unhallowed vessels, for example. It may be that the incense was not compounded of the delicate and costly ingredients which had been prescribed, or that they did not kindle it with the sacred fire. Whatever the form of the offence, its essence seems to have been that they were inventing, *improvising*, forms of worship for themselves, instead of observing the forms prescribed for them; following the impulse of their own will, instead of obeying the will of God: in fine, walking in a way "which he commanded them not."

Now the ritual given through Moses had a Divine intention and significance in it, a Divine authority behind it. It was nicely adapted to the moral and religious needs of the men to whom it was given, adapted to quicken in them the conception and love of righteousness. It was of no use to ordain a law so minute

¹ Lev. x. 1.

and elaborate, so exquisitely adapted to the needs of the time, and then suffer it to be set aside with impunity. If it was a good and wholesome law, it must be maintained and enforced ; and, above all, enforced at the outset, that its sanctity might be recognized and respected. And, of course, the priests, who were to administer it, were of all men bound to observe it, observe it strictly and punctiliously, and thus to uphold its authority and to set an example of obedience.

However thoughtlessly they acted, therefore, however devout and kindly the impulses by which they were impelled, we can see that Nadab and Abihu committed a real offence against the law under which they lived ; an offence which it was necessary to rebuke, if the authority of that law was to be maintained. From Verses 8-11, which forbid the priests to take wine or strong drink while ministering in the Sanctuary, lest they should be unable “to distinguish between holy and unholly, clean and unclean,” some have drawn the cruel inference that Nadab and Abihu were exhilarated and confused by wine when they burned their “strange fire” before the Lord. But there is no need for a conclusion so strained and harsh. It surely was offence enough that, under a system so rigid, under a rule so exact and exacting, they should abandon themselves to their own impulses, and violate the prescriptions of the law. And no just man will hastily or willingly conclude that, on an occasion so solemn and august, on the very day on which they were admitted to stand and minister before the Lord God of their fathers, and while they were still engaged in his service, they fell into a sin so gross as drunkenness. On the other hand, no just-minded and experienced man will deny

that religious excitement often breeds a craving for physical excitement, or that it was a wise precept which bade the priests drink no wine when they were occupied in the service of the Tabernacle.

Whatever the offence of Nadab and Abihu, it was visited with an instant punishment of intolerable severity. The very fire which had consumed their sacrifice, now consumed *them*. All the joy of the time was darkened with sudden horror, as the sacred flame, which had just announced God's acceptance of the national offering, announced his anger against the violators of his law. It may have been necessary that the law, in obedience to which lay the life of the world, should be girt about with terror, that these two young priests should die in order that the whole people should not perish, or lose their name and place as the depositary of the Divine Will. But, none the less, as the dead priests were carried out in their white tunics from the forecourt of the Tabernacle, the whole Congregation might well "bewail the burning which the Lord had kindled."

But Aaron and the two sons who were left him were forbidden (Verses 6 and 7) to join in the general lamentation. They were priests—men consecrated to a Divine service. Great honours and privileges are not to be had for nothing. Those who aspire to them must be prepared to pay a price. The price *they* had to pay was the suppression of natural emotion. They had just seen what evil might come to men who abandoned themselves to natural impulses without pausing to reflect whether those impulses moved in harmony with the Divine Will. And if they should now break out into passionate lamentations, their lamentation

would be taken as a protest against the severity of God, as impugning the justice of the doom He had inflicted. They, priests for men and examples to the flock, must not do that. The doom, cruel as it might seem, was nevertheless just. The inner meaning and intention of it was not hard to find. "This," said Moses to Aaron (Verse 3), "is that which Jehovah spake, saying, *I will sanctify myself in them that draw nigh to me, and will glorify myself before all the people.*"

Moses had a tender and a loving heart; and was, probably, as deeply moved with awe and grief at the loss of his nephews as Aaron was by the death of his sons. But he was of a firmer and larger nature than Aaron, who seems to have possessed the sensitive and impulsive temperament common to most great orators, what we may even distinguish as the specifically *oratorical* temperament. And, moreover, Moses had a far quicker and more piercing insight into the Divine meaning of events. In the doom of his nephews he instantly recognized an illustration of two great principles: (1) that those who are called to stand near God, to work with Him and serve Him, are especially exposed to judgment, since, if they do not sanctify Him, He must sanctify Himself in and through them; and (2) that men thus privileged and distinguished, even if they suffer for their own sake, also suffer for the sake of others—in order that God may be glorified by and before the people, *i.e.*, in order that his good and righteous will may be made known to the world. And as Aaron listened to the interpretation put upon the doom of his sons by his wiser and more firmly-knit brother, we are told in a brief but singularly pathetic phrase, *And Aaron held his peace.* Whatever his

grief and misery, he had nothing to allege against the righteousness of the judgment which had bereaved him. And that the eloquent *Aaron* should hold his peace, that he should deny himself the relief of uttering his passionate emotion, and crush back the bitter words which came rushing to his lips, was nothing short of a moral feat ; it shewed a self-mastery not common with him, and proves how profoundly he had been impressed by the words of Moses and the visitation of God.

And, indeed, the words of Moses *are* very impressive. They enunciate principles which hold good to this day, and which concern us no less than the Hebrews. The first principle, that nearness to God exposes men to his severer judgment, or, to state it more generally, that as our spiritual privileges increase our moral responsibility increases, pervades the Bible from end to end, and is obviously in accord with reason and justice. Thus, for example, Solomon affirms, “Whom the Lord loveth he correcteth, even as a father the son in whom he delighteth.”¹ Amos represents Jehovah as saying to Israel, “You only have I known of all the families of the earth ; *therefore* I will punish you for all your iniquities.”² St. Peter declares that “judgment must begin at the house of God ;”³ and in the Epistle to the Hebrews we read, “Whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth.”⁴ Love is, and must be, solicitous for the highest welfare of its objects, and will neither spare to endure pain, nor to inflict it, if pain be the only road to perfection. So that the nearer we draw to God, and the more He loves us, the more certain it is that He will correct whatever is wrong in us ; that He will be,

¹ Prov. iii. 12.

² Amos iii. 2.

³ 1 Peter iv. 17.

⁴ Heb. xii. 6.

if we may so express it, the more impatient of whatever detracts from our welfare and peace. Could we wish to have it otherwise? Is it not our great blessedness, if we really long to become righteous and good and kind—and all *that* is included in drawing near to God—that He will not suffer any sin in us; that He will not withhold any discipline by which we may be made what we most of all desire to become?

And if it be right and reasonable that God should chasten and correct us because He loves us, is it not most tender and gracious of Him so to order the discipline by which *we* are made perfect as that *others* may be benefited by it as well as we ourselves? *That* is the second principle which Moses discerned in the doom of his two nephews. They died for their sin; but they also died in order that God might be “glorified *before all the people*”—in order that the people might learn how steadfastly his will was bent on righteousness, and on making them righteous; in order that they might see how determined He was to exact from men that obedience in which their true freedom and blessedness consist.

Of course to those who think that these two young priests were *damned*, as well as slain, for their hasty and impulsive offence against the Divine law and order, their doom must remain inexplicable—as indeed, so far as I can see, must their *God*. But to as many as believe that men are often punished in the flesh that they may be quickened in the spirit, often die in order that they may more truly live, that doom is but a new instance of the mercy, as well as of the righteousness, of God. And so soon as, in some better world than this, Nadab and Abihu perceived that they had suf-

ferred, not only for their sin, but also for the glory of God and the good of man—not only because they had violated the Divine law, but also that the people might learn to keep that law—all the sting of their punishment, all sense of injustice and disproportion in it, would die out of their hearts; and they would rejoice that they were counted worthy to suffer such things for ends so noble and so high.

And this is a consolation which, if we are wise, *we* shall take to ourselves when we suffer; yes, and even when we suffer for our sins. What God means by chastening and afflicting us is not only to correct us for sins, and to deliver us from them, not only to make us righteous, and perfect in righteousness; but also to lead other men to a knowledge and pursuit of righteousness—in other words, to “glorify” Himself before them. And who that loves God and man will not take his sufferings all the more patiently and cheerfully when he knows that, by thus enduring them, he is not only suffering the due reward of his iniquities, not only being taught the beauty of righteousness and confirmed in his love for it, but also promoting the glory of God, by promoting the highest welfare of his fellow-men?

These are the lessons of the first incident recorded in this Chapter. But it records a second incident. And if, in the first, we have an illustration of the wisdom of Moses in reading events, and of a fidelity to the will of God which makes him repress natural human emotions, and look somewhat cold and stern; in the second, we may find an illustration of his tenderness, and see him putting natural human affections even before an exact observance of law.

On the evening of the day on which the fire fell from heaven to consume both the sacrifice and the priests who offered it, Moses appears to have suspected that the burning of strange fire before Jehovah was not the only irregularity which had occurred in the Tabernacle service. It was part of the law of sacrifice that *the flesh* of the sin-offering should be eaten by the priests in the holy precinct. The motive of this enactment seems to have been a gracious desire on the part of Jehovah to assure his people that their offering had been accepted, that their sin was really and wholly taken away. For, as Philo acutely remarks, God would not have bidden his ministers partake of *a feast*, unless He had first granted a perfect forgiveness ; if the offering for sin had not taken sin away, He would not have expected them to eat and drink and make mirth before Him. The eating of the flesh of "the goat of the sin offering" was therefore an essential part of the sacrificial service ; without this, it was not complete.

Now, on the evening of this day of blended mercy and judgment, Moses suspected—we are not told why—that this sacrificial feast had been omitted. Perhaps as he passed through the sacred precinct, instead of seeing the priests sitting at the feast, he found it empty and deserted. Naturally, therefore, he inquired what had become of the goat. To his surprise and indignation he found that, instead of being reserved for the use of the priests, it had been consumed upon the altar. It would seem (Verses 12–15) that the two surviving nephews of Moses, Eleazar and Ithamar, were charged with the duty of preparing this offering ; and, in neglecting to reserve and eat the flesh of it, they had been guilty of as grave an irregularity as that burning of

strange fire for which Nadab and Abihu had suffered earlier in the day. If the latter had added to the ritual what the Lord had not commanded them, the former were taking away from it what the Lord had commanded. Moses is “angry” with them; and, for a moment, it seems not improbable that, on this single disastrous day, Aaron may lose all four of his sons. But he pleads with Moses for his sons, and for himself, for of course it was his duty as high priest to see that they did their duty. He assigns two reasons for their neglect of their proper priestly function. First, he pleads (Verse 19) that, on that very day, his sons, by presenting a burnt offering and a sin offering, had shewn how much they felt that they, no less than the people, stood in need of an atonement; and that therefore it was not very wonderful if, with this sense of sin upon them, they had deemed themselves unworthy to eat the solemn meal which declared a perfect forgiveness and a perfect reconciliation with God. And then, in a pregnant and pathetic phrase, he pleads, “*And such a thing has befallen me to-day!*” referring, of course, to the judgment which had swept away two of his sons from his side: *i.e.*, he virtually pleads, “Would it have been well-pleasing to the Lord if I and they, with our stunned and saddened hearts, had eaten of this joyful feast, and pretended to make great mirth before Him?”

The appeal is, as we see at once, to moral and natural emotions as against the stringent requirements of the ceremonial law. This law required¹ that the priest, in the discharge of his functions, should rise superior to all human feelings and affections—that he

* Deut. xxxiii. 9.

should not see his father or mother, nor acknowledge his brethren, nor recognize his children, but observe the word of the Lord. But even priests are but men. And Aaron appeals to his humanity and that of his sons in excuse for their neglect of priestly functions. He pleads that the sense of sin had been too strong in them to permit them to assume that they were wholly at one with God, although the fire had fallen on their sacrifices; for had not the fire also fallen on two of his sons? And he pleads that men who had suffered the sudden and terrible calamity through which they had passed that day were in no fit mood for joy and thanks-giving. Was it not enough that they had not mourned and wept, that they had submitted in silence to the stroke which had fallen on them? Would God still further demand that they should make mirth before Him? Would it have been acceptable to Him that they should feign to be holy while conscious of sin? or feign to be glad while their hearts were being consumed with unuttered and unutterable grief?

“And when Moses heard that, he was content”—as he well might be. And yet, as we have seen, he could be very zealous for the Divine service and law. He could read a Divine meaning in the doom, and admit the justice of a doom, that robbed him of two kinsmen whom he loved, at the very moment when they had risen to the summit of their hopes, and seemed most likely to prove helpful to him in his great and arduous task. He could suppress all outward signs of sorrow, and bid his brother and his surviving nephews go on with the service of the Tabernacle as though they had suffered nothing and lost nothing. But with all his strictness and all his zeal, Moses had that quality,

that virtue, which the Hebrews most admired, “ largeness of heart ;” so that, while imposing forms and enacting rites, he was no mere formalist, no mere ritualist. He could interpret the natures and actions of men with the same breadth and generosity with which he read the judgments of God. And, angry as he was that any part of the Divine service should have been neglected, he could nevertheless admit that the human heart has its claims ; that a profound conviction of sin may be more acceptable to God than any formal act of reconciliation with Him ; and that natural and healthy human emotions are not to be overridden and suppressed by the demands of mere ritual. “ Such a thing having happened ” to Aaron and his sons, it was at least pardonable that they should shrink from a ceremonial mirth and festivity.

So that if from the first incident of this eventful and tragic day we learn how stringent, how severe, are the demands of the Divine worship, from the second we may learn the supplementary lesson that worship must be sincere ; that it must be a genuine expression of our moral convictions and emotions ; that when inward convictions and emotions come into collision with outward rites and forces, it is the latter, not the former, which must give way. It is of no use to go through a round of external observances which have no vital relation to our spirits. It is of no use to repeat words, or whole liturgies and litanies of words, if they neither quicken nor release and express spiritual emotion. It is wrong, and not right, to attend on public worship, if we can only attend on it by neglecting some moral claim, by failing in some duty that we owe to our neighbour. “ The Lord looketh on the heart.” “ God

is a Spirit; and they that worship him *must* worship him in spirit and in reality." Feigning will not pass with Him, nor even a forced and spurious emotion. And if we must choose between the utterance of our sincere convictions or the expression of our sincere emotions and the claims of any outward ordinances of religion, we must let the ordinance go, in order that we may be true to ourselves and to God. If even Moses, the Giver of the Law, could admit that inward convictions and emotions were superior to outward formulas, we ought much more frankly to confess that any kind or form of worship is useful to us and valuable in proportion as it enables us to express our sincerest thoughts and desires before Almighty God, or leads us into a more perfect knowledge and obedience of his pure and kindly Will.

S. COX.

THE DOOR OF THE SHEEP.

ST. JOHN X. 7.

ACCORDING to most interpreters, the words, "I am the door of the sheep," describe the safety and blessedness of Christ's people, under a similitude drawn from Eastern pastoral life. The scene, it is said, which our Lord meant to call up was that of a flock of sheep resting at noonday. The door of the fold stands open, and the sheep are passing and re-passing through the open door. The door admits them to the surrounding pasture and the neighbouring stream, and it re-admits them to the fold, when they seek for protection or repose. It was thus, it is said, a fitting symbol of "safety and abundance — the two essentials of the prosperity of a flock."

It is certain that one object of the two parables of this Chapter was to describe the blessed condition of Christ's flock. They forcibly recall the description given by the prophets of the Jewish theocracy as Jehovah's flock and Jehovah's fold. And the memorable saying, "I am the good shepherd," and what follows, read like a New Testament rendering of the Twenty-third Psalm. Our Lord had, however, a second object in view, besides that of depicting the blessedness of those under his shepherd care. He desired to warn the people, whom He commiserated, of their unhappy condition under the care and guidance of the Pharisees, and to point out the way whereby it was possible to become true under-shepherds of the flock, and not hirelings, as most of those were who in his day arrogated to themselves the function of guiding the people. This, as it seems to me, was the purpose of the words, "I am the door of the sheep." It was as if our Lord had said, "I am the door of access to the sheep. He who enters by me will be enabled rightly to perform the duties of a pastor. He will go in and out skilfully and wisely, and find for the sheep fitting pasture."

That this, and not the ordinary interpretation, is the true meaning of the words, will be apparent, I think, if we consider the circumstances under which they were spoken. Those to whom Jesus spoke had just witnessed the healing of the man blind from his birth. They had witnessed also the attempt of the Pharisees to discredit the miracle, and Him by whom it had been wrought. The incident was in all respects striking, and, as regards the part taken by the Pharisees, tragical enough. The man on whom the miracle was wrought did not shew himself ungrateful, nor insensible

to the great gift bestowed upon him. But just when he, and others like him, were having their hearts drawn towards the Lord, the Pharisees came forward and endeavoured to change the current of feeling by complaining that the miracle had been wrought upon the Sabbath day. Their purpose of discrediting Jesus was somewhat frustrated by the honesty and courage of the healed man, who sturdily refused to believe any evil of his benefactor; on which he was reviled by the Pharisees, and cast out from the fellowship of the synagogue.

Fully to realize the crisis which this action created, we must remember the position of the Pharisees. They were the shepherds of the people. By the mass of the people they were looked to as infallible guides in matters of faith and morals. It may well have happened, therefore, that not a few who had hitherto been disposed to listen to Jesus, now felt that they must have been in error, and that the Galilean Prophet was after all "a sinner"—an impostor under a fair disguise. Even those who thought it improbable that God would have granted such power to "a sinner," cannot have been otherwise than perplexed by the adverse decision of "Moses' disciples."

Those who had faith in Jesus naturally looked to Him in this crisis, and in the Chapter before us He spoke the needed words. He passed upon the Pharisees the judgment which their act had merited. He said, as we read in Verse 8, "All that ever came before me are thieves and robbers." The words have occasioned much difficulty. Ancient copyists omitted $\pi\rho\circ\acute{\epsilon}\mu\circ\acute{\nu}$ ("before me"), thinking in this way to lessen the difficulty. Some have translated them "*instead of* me." The

Gnostics and Manichæans appealed to them as a proof that Jesus rejected the Old Testament; and critics of the Tübingen school cite them as an evidence that the Fourth Gospel was written not by the Galilean Apostle, but by a Gnostic of the second century.

But the difficulty disappears if we regard the words as intended solely for the occasion on which they were uttered. Our Lord spoke of those who were contending with Him for the guidance of the people, and not of prophets long dead. Of the Pharisees, and of others who in his time gave themselves out as popular leaders, He said they were "thieves and robbers." Severe words, but not too severe. They but truthfully interpreted the meaning of their recent conduct. They had sought to check a beneficent career, and to silence a Teacher whose words, as their consciences must have told them, were always good and wholesome. And they had done this because they feared that the increase of the influence of Jesus would diminish their own influence and that of their order. So greedy were they of honour and popular consideration, that, to maintain them, they did not scruple to sacrifice both the temporal and the spiritual welfare of those of whom they were the guardians. Such conduct proclaimed them to be true successors of those to whom Ezekiel spoke: "Woe unto the shepherds of Israel who feed themselves! Should not the shepherds feed the flocks? Ye eat the fat, and ye clothe yourselves with the wool; but ye feed not the flock."¹

Jesus did not content Himself with condemning the shepherds of Israel: He likewise pointed to the quarter from which pastors after God's own heart would arise.

¹ Ezek. xxxiv. 2, 3.

This He did in the words, "I am the door of the sheep," and in the words of Verse 9, "I am the door : by me if any man enter in, he shall be saved, and shall go in and out, and find pasture." The shepherds of Israel had failed because of their supreme love of self; but those who entered the shepherd's office through Christ were to learn of Him self-denial and self-sacrifice, and the Good Shepherd's supreme care for the sheep. They would also acquire the skill which love teaches, and which would enable them to "find pasture" for their flocks.

It will scarcely be denied that the words, "go in and out, and find pasture," fitly describe the shepherd's vocation, and therefore harmonize well with the interpretation which we advocate. Moses used expressions almost identical when he prayed, "Let the Lord, the God of the spirits of all flesh, set a man over the congregation, who may go out before them, and who may go in before them, and who may lead them out, and who may bring them in ; that the congregation of the Lord be not as sheep which have no shepherd."¹

But what of the words, "shall be saved"? Do not they shew that our Lord was speaking of the flock and of personal salvation, and not of the shepherds and of the faithful discharge of pastoral duty? It may seem so at first sight; but often in Scripture we find salvation and the faithful discharge of duty brought into most intimate connection, and this is especially true if we understand salvation in the wider meaning it often bears. St. Paul, it is true, spoke of the foolish builder as saved, "yet so as through fire;" but the complete salvation belonged to him who saved not himself only, but those also who heard him.²

¹ Num. xxvii. 16, 17.

² 1 Tim. iv. 16.

A special reason makes the introduction of the thought of salvation suitable here. The shepherds of Israel, by their conduct to the blind man and the people, were manifestly bringing upon their heads the woe which our Lord pronounced upon them in another place: “Woe unto you, scribes and Pharisees, hypocrites! for ye shut up the kingdom of heaven against men: for ye neither go in *yourselves*, neither suffer ye them that are entering to go in.”¹ From this woe, and from the shame and dishonour of failing miserably in a high work, those were to be delivered who were willing to enter the pastoral office through the true Door. Such a deliverance might well be called “salvation.”

It need scarcely be added that this entering in, of which our Lord here spoke, means much more than a nominal recognition of Him as the “chief Shepherd.” It means that a man learn of Him, work under his guidance, drink of his Spirit, and, above all, faithfully tread that path of the Cross in which He walked when upon earth.

If the meaning of the words, “I am the door,” have been often misunderstood by interpreters, their lesson has likewise been often disregarded by those for whom it was intended. The history of the Church shews that Christian ministers, as well as Jewish Rabbis, have often been “thieves and robbers,” inasmuch as they have sought honour for themselves, and sacrificed the sheep to preserve the privileges of their order. How often has it happened, as in the case of the blind man and the Pharisees, that the instincts of the people have been truer than those of their pastors; and that men

¹ Matt. xxiii. 13.

and movements have been frowned upon with jealous caste prejudices by the latter, when they found much hearty recognition from the former. Such policy however, is in the end dangerous to the authority in whose interest it is employed. The motive of it is ultimately divined; and then the people rise against it, just as the man born blind was goaded by the false pretences of the Pharisees into a rejection of their authority. A modern poet¹ has put into the mouth of an historical character a prediction of what would befall the Christian Church, and how it would

Wax weak, by seeming to be strong ;
Till there shall be on earth a sight to scare
Earth's holiest hope from human hearts away :
A priesthood, purchased by complacent prayer,
Leagued with earth's pomps, for profit and for pay,
Against heaven's love ; praisers of things that are,
Scorners of good that's not : cleaving to clay,
Strangling the spirit : purblind unaware !
Contracting, not enlarging, day by day,
The charities of Christ, with surly care ;
Till man's indignant heart shall turn away,
And choose the champions of its faith elsewhere.

Who can deny that all branches of the Christian Church have, at one time or another, contributed fulfilments to the poet's bitter prophecy ? JOIN GIBB.

*THE DUTIFUL SERVANT.**ST. LUKE xvii. 7-10.*

THIS parable of the Dutiful Servant, though not absolutely unknown, is, I imagine, comparatively unfamiliar to most readers of the New Testament ; and that probably for two reasons. (1) It has no setting, no sig-

* Lord Lytton.

nificant and illustrative framework of circumstance; and (2) it has a sterner, a severer, tone than we commonly hear in the parables of our Lord.

i. Almost every one must have noticed the difference between a picture framed and unframed, and have observed how much even the most beautiful picture gains, how much its beauty is enhanced, when it is placed in an appropriate frame,—just as the loveliest landscape grows more telling and picturesque the moment we look at it through an arch, or from between the trunks and under the meeting boughs of two adjacent trees. But that difference is slight as compared with the contrast between a parable the occasion of which we know, and a parable of which we do not know when, and to whom, and under what conditions, it was spoken. Even the sayings of our Lord gain immensely in significance and power so soon as we can set them in their proper historical framework.

Now St. Luke is the most distinctively and genuinely historical of the Four Evangelists. In the preface to his Gospel, indeed, he tells us that it was his leading aim to trace the events and sayings of our Lord to their true historical origin, and to set them forth in their true historical sequence. Many memoirs of Christ were already in circulation; but so fragmentary were they, so unmethodical, that he was content with none of them. And, therefore, he set himself to learn, from those who were “eyewitnesses and ministers of the Word from the beginning,” the exact order of the life and teaching of Christ, that he might arrange every saying and event in its true period and place.

This being his aim, it is all the more curious that in the first ten verses of this Chapter we find four dis-

jointed sayings of our Lord's—one on the guilt of scandalizing the weak, one on the pardon of trespasses, one on the power of faith, and one on the incessant claims of duty; four sayings severed from their true historical connections, flung down in a heap, as it were, without a word to explain why, or when, they were uttered.

How are we to account for this obvious departure from his usual method?

The answer to that question is very striking, and throws no little light on the conflicting theories of Inspiration in vogue among us. For the true answer to it, that which the best and ablest Commentators accept, is this. St. Luke acknowledges that he drew up his Gospel from certain *logia*, certain reports of the sayings of Christ which were already current in the primitive Church. It was his aim to trace these sayings to their true place in the ministry of our Lord, to weave them into a connected and orderly narrative. And in most cases, no doubt, he had been able to recover, from the eyewitnesses and ministers he consulted, the historical occasions of these sayings, and to reduce them to their true order. But in the manuscripts before him some sayings were reported of which he was *not* able to recover the proper historical place; and these he was compelled, since they were far too precious to be omitted, to insert in his narrative without the historical indications he loved to give.

Such sayings we probably have in the first ten verses of this Chapter. In all probability St. Luke found them in the MSS. before him, but he had not been able to trace them to their proper occasions, to ascertain when, and under the stress of what circumstances

or motives, they had been uttered; and so he puts them into his narrative, without note or comment, just as he found them. In short, he is here gathering up *the fragments* from his authorities, that nothing may be lost. Even so orthodox and devout a Commentator as Godet says of this passage : “*It is the remnant-scrap at the bottom of the portfolio*, if I may so speak, which St. Luke delivers to us as it was, and without any introduction.” And when a Commentator of his spiritual discernment speaks thus of these Verses, it surely becomes us to pause and reflect how this view of them fits in with our theory of Inspiration, and whether or not our theory is wide enough to embrace it. If not, then so much the worse for the theory.

But though *St. Luke* was unable to trace these four sayings to their historical origin, *we* are able, by grace of the other Evangelists, to recover the occasions on which at least three of them were uttered. And if we take an illustration from only one of them, we shall see how much the sayings of our Lord gain by being set in their true historical place. In Verses 5 and 6 we have a fragment of a conversation on the power of faith which took place—*St. Luke* cannot tell us *when*—between the Master and his disciples. But *St. Mark* (Chap. xi. Vers. 20–24) reports this conversation more at length, and all that led to it. *He* tells us that during the last week of his earthly ministry, as our Lord went to and fro between Bethany and Jerusalem, He cursed a fig tree by the wayside, which, though covered with leaves, bore no fruit. On the next morning, as they passed by, the disciples were astonished to see that the fig tree had withered to its very roots beneath the ban

of Christ. When they call his attention to the marvel, He answers with the exhortation, "Have faith in God;" and proceeds to assure them that, if they have but the minutest germ of genuine faith, they themselves may do greater things than this,—may even bid the very mountain on which the fig tree grew be removed into the midst of the sea, "and it shall come to pass." Of this great promise, and of the conversation which led up to it, St. Luke had a somewhat different version before him. According to his authority, there was a more personal, and a much severer tone, in this saying of our Lord's. And if we place the fragment preserved by St. Luke in the historical setting provided for us by St. Mark, it gains immensely in significance and power. Then the scene shapes itself thus. Our Lord and the Twelve stand on Olivet, looking down on the withered remnants of the tree which only the day before was full of life and sap. To the profound and somewhat sceptical astonishment with which the Twelve regard this miracle, Christ replies, "I Have faith in God." They respond, "Lord, *add!* to our faith." And then He turns upon them with the keen retort—"Add to your faith! How can I add to that which barely exists, if it exist at all? If ye *had* faith, even as a grain of mustard-seed, ye might say to this adjacent mulberry tree, Be thou plucked up by the roots, and planted in the sea, and it should obey you." In their prayer the Twelve had assumed that they *had* at least some of that faith in God of which their Master spoke. And, though He does not flatly contradict them, He does affirm their faith to be so small, so unformed, so unsure, that even the very smallest of seeds, the most minute of vital and organic bodies, is too large to

be an emblem of it. In fine, while St. Mark brings out the sweetness of our Lord's saying, St. Luke brings out the severity of it; while the one helps us to see the gracious promise in it, the other compels us to look on its aspect of warning and rebuke.

And if it is impossible to compare these two reports of the same saying without becoming aware that there are variations in our Gospels for which it is difficult to account, without being constrained to admit that two equally inspired men may present us with very different aspects of one and the same fact; yet, on the other hand, it is these very variations which assure us that each of the Evangelists is an honest and an independent witness, that they do not copy the one from the other, but that each of them gives us his own impression—the Gospel *according to him*. And, indeed, these variations in their reports enable us to see so much more in the teaching of Christ than we otherwise could see, that we are again and again tempted to wish that we had a Gospel according to each one of the Twelve.

2. Three of the four sayings, then, which St. Luke could not, we can, trace to their historical origin, and set in their proper framework of circumstance; but the fourth, the parable of the Dutiful Servant, we are as unable as he was to assign to its true place in the life and ministry of Christ, since no one of the other Evangelists gives any report of it. And hence, because we cannot recover the historical antecedents which would charge it with significance, it commands less of our attention, inspires less interest, than it would otherwise do, than it ought to do. This, at least, is one reason,

probably, why it has been left in comparative obscurity, and has so little hold on our memory and thoughts. And another reason is, the unusual and unwelcome severity of its tone. We have just remarked how sharp and keen the previous saying is, how it must have pained and stung the Twelve, when they were praying for more faith, to be reminded that men who ask for ~~more~~ should at least be sure that they have *some*, and to be warned that they had so little real faith in God that the prayer was scarcely appropriate on their lips. And that keen retort could hardly have been less welcome to them than the view of human life and duty presented by this parable is to us. We are compared to a slave—to a slave who has been hard at work all day in his master's fields, first driving the plough, and then tending the cattle. When he returns to the house at sundown, new duties, new toils await him. Instead of being permitted to rest, or invited to recruit himself after the fatigues of the day, he has to prepare his master's supper, to gird himself and wait on him. Even when he has discharged these new duties, he gets no thanks for his pains. He has but done his duty. He is only an unprofitable servant.

Now how can any man *like* such a parable, such a description of himself, as this? How can any man listen to it without feeling it to be hard and ungracious in tone, utterly unlike the habitual tone of Christ? *Can* these words have fallen from the lips on which sat the law of kindness?

These are questions which it is natural for us to ask. And yet, the more we consider the words that suggest them, the more fully must we be persuaded that, unless Christ had spoken them, they could not possibly have

found their way into any Gospel, least of all into that of St. Luke, whose mind seems to have caught and reflected most clearly *the grace* of our Lord Jesus Christ. But for him, we should have lost many of Christ's most gracious words, should have lost even such characteristic and divine parables as that of the Good Samaritan or that of the Prodigal Son. No forger would have been at all likely to invent a parable so alien to the habitual tone of our Lord; and of all men St. Luke was the very last to put such a parable into the mouth of Christ, unless he was quite sure that it was his.

The more carefully we consider these words, moreover, the more true we find them to the actual facts of human life, and the more sorry, therefore, we should be to miss them. Has not Nature itself its sterner, as well as its more gentle and benignant, aspects? its severity as well as its beneficence, its storms as well as its calms? And human life—is that always smooth and easy? Is it invariably and unbrokenly gracious—all smiles, and no frowns? Is it a sacred and welcome possession always, and to all men? Are there not myriads to whom it appears a mere succession of ill-rewarded toils, a mere dull round of labour, cheered by no thanks, by no approval, by no applause? And if the Great Teacher were to depict human life fairly, if He was to be a fair and full representative of the God whom we find in nature and in human nature, was it not inevitable that He should pourtray *all* the facts and aspects of our life—inevitable, therefore, that He should utter some such words as these?

Nay, more: is it not well for us that at times we should dwell on these severer, as well as on the more tender and benignant, aspects of human life and duty?

Is not the bitter wholesome for us as well as the sweet, and often more wholesome than the sweet? If we are men, and not babes in Christ, the word *duty* will hardly be less dear to us than the word *love*. If we are wise, we shall see that duty, inspired by love, is the chief good, the supreme joy and blessedness of life. If we are brave, we shall hold the title "dutiful servant" to be hardly less honourable than that of "loving and obedient child;" we shall rejoice that the path to heaven is steep and hard to climb, since only by a severe and bracing discipline can we rise to our full stature and come to our full strength.

We need to be roused and stirred by the clarion call of duty, as well as soothed and comforted by the tender breathings of love. And *here* the call comes to us loud and clear, waxing ever louder as we listen and reflect. "Do your duty; and when you have done it, however laborious and painful it may be, remember that you have *only* done your duty. Do not give yourselves airs of complacency, as though you had achieved some great thing. Do not give yourselves airs of martyrdom, as though some strange thing had happened to you. Neither pity yourselves, nor plume yourselves on what you have done or borne. Do not think of yourselves at all, but of God, and of the duties you owe to Him. That you have done your duty—let this be your comfort, if at least you can honestly take it. And if you are tempted to a dainty and effeminate self-pity for the hardships you have borne, or to a dangerous and degrading self-admiration for the achievements you have wrought, let this be your safeguard, that you have done *no more than your duty*."

It is in this strain that our Lord speaks to us here.

And is it not a most wholesome and invigorating strain, a strain to which all in us that is worthy of the name of man instantly and strongly responds? The very moment we grow complacent over our work, our work spoils in our hands. Our energies relax. We begin to think of ourselves instead of our work, of the wonders we have achieved instead of the toils which yet lie before us and of how we may best discharge them. So soon as we begin to complain of our lot and task, to murmur as though our burden were too heavy, or as though we were called to bear it in our own strength, we unfit ourselves for it; our nerves and courage give way; our task looks even more formidable than it is, and we become incapable even of the little which, but for our repugnances and fears, we should be quite competent to do.

And, then, how bracing is the sense of duty discharged, if only we may indulge in it! And we *may* indulge in it. Does not Christ Himself teach us to say, "We have done that which it was our duty to do"? *He* does not account of our duty as we sometimes account of it. If we are at work in his fields, He does not demand of us that we should plough so many acres, or that we should tend so many head of cattle. All that He demands of us is that, with such capacities and opportunities as we have, we should do our best, or at lowest *try* to do it. Honesty of intention, purity and sincerity of motive, the diligence and cheerfulness with which we address ourselves to his service, count for more with Him than the mere amount of work we get through. The faithful and industrious servant is approved by Him, however feeble his powers, however limited his scope. And He would

have us take pleasure in the industry and fidelity which please Him. He would have us account, as He Himself accounts, that we *have* done our duty when we have sincerely and earnestly endeavoured to do it.

The thin and hard theology which denies all merit to man is alien to the spirit of Christ. *He* would never have called this parable, as certain theologians do, "a parable on the *non-meritoriousness* of works." Is it no merit in a man that he has done his duty, when duty is confessedly so hard? And does not Christ Himself put the words into our mouths, "We have done that which it was our duty to do"? True, He bids us add, "We are unprofitable servants." And no doubt the humility of that sentence is as wholesome for us as the grateful and sustaining pride of the other. For what man of a really manly and generous spirit does not feel, even when he has done his best, that he might have done more? And even when he has done his most, as well as his best, what man of a really Christian spirit does not both lament that he could not do more, and gratefully acknowledge that he could not have done so much, that he could have done nothing good, but for the grace and help of God? what such man but feels that nothing is done till *all* be done?

O, we need not fear to adapt any part of this parable to our own use, if only we take to ourselves the parable as a whole! For, in that case, we shall not only add, "We are unprofitable servants," so often as we say, "We have done that which it was our duty to do;" we shall also confess that every moment brings a fresh duty. We shall not rest when one duty is discharged, as though our service had come to an end;

we shall be content to pass from duty to duty, to *fill* the day of life with labour to its very close. We shall not be content only, but proud and glad, to wait at our Master's table *after* we have ploughed the soil and fed the cattle. And even when at last we eat and drink, we shall do even that to his glory—eating our bread with gladness and singleness of heart, not for enjoyment alone, but that we may gain new strength for serving Him. Instead of lamenting that our work is never done, we shall rejoice that we can never be out of his employ ; that, when we have done our most and best, He has still some new service for us to fulfil.

This, at least, is the spirit, this the joy, of the *dutiful* servant. And it should be a very serious question with us all, whether or not we can claim this honourable title ; whether or not we are content to be always serving, when we "stand and wait" as well as when we rise to work. Of course, we can hardly claim it if we are always, or often, thinking of how much we are doing, or even of how much more than others we are doing, or how much more than our fair share we are doing, in any Christian enterprise to which we put our hands. It is only when we *love* the service of God, so love it as that we count it our highest honour and pleasure to do as much as we can for Him, and ask for no reward for past service save that we may serve Him still ; so love it that we can dispense with thanks, and even with *his* thanks, and serve Him from good will and not for reward—it is only then that we can account ourselves "dutiful servants." For all this is commanded us. And it is only when we have done "all those things which are commanded us" that we

can say, "We have done that which it was our duty to do."

Finally, let us remember that the whole truth cannot be packed into a single saying, or even into a single parable. Nor does our Lord attempt to compress the whole truth into any of his words. He is content to enforce now one aspect of it, and now another. And hence we do Him wrong, and wrong our own souls, if we attempt to deduce our whole duty from any parable, or saying, however profound or comprehensive it may be. We are bound to compare scripture with scripture, saying with saying, parable with parable. And, obviously, we are the more bound to this comparison when we are studying a disjointed and fragmentary saying such as this. It does not follow because we very justly call ourselves "unprofitable servants"—*i.e.*, as the word means, *unworthy*, or *unnecessary* servants, servants of whom God stands in no need, and who can do but little for Him—that *He* will call us unprofitable. On the contrary, if we do that which it is our duty to do, if we but sincerely try to do it, we know that *He* will call us "good and faithful servants." And in this very parable it is to be observed that Christ is simply saying how men *do* act, not how they *ought* to act; what they do demand of their servants, not what they ought to demand. Even if we suppose the man in the parable, who taxes his servant to the utmost, and takes all he does without thanks, to be a good master, it by no means follows that God will not prove better and kinder than the best of men. *He* may do, *He* certainly will do, far more than they do, far more even than they ought to do. And if we would find the true supplement to this parable of the Dutiful Ser-

vant, if we wish to learn how the Divine Master will carry Himself to these who here call themselves “unprofitable servants,” we have only to turn to another parable recorded by St. Luke (Chap. xii. 35-37)—the parable of the Kind Master : “ Let your loins be girded about, and your lamps burning ; and be ye yourselves like unto men that wait for their lord, when he shall return from the wedding ; that when he cometh and knocketh, they may open unto him immediately. Blessed are those servants, whom their lord when he cometh shall find watching : verily I say unto you, that *he will*”—not bid them gird themselves and come and wait on him, but he will—“ *gird himself, and make them to sit down to meat, and will come forth and serve them.*” For here we come back—not without some benefit, it may be hoped, from the keener and more bracing air we have breathed for a while—to the mild and gracious atmosphere we are accustomed to breathe as we read the Gospels ; and learn that, if there is a sense in which *we* can never do enough for our Master, there is also a sense in which *He* can never do enough for us; that, if we serve Him, He also serves us : that, if we wait on Him, He also will come forth and wait on us.

The consideration of this second parable we must, however, defer till next month.

S. E. C. T.

THE VARIOUS KINDS OF MESSIANIC PROPHECY.

SECOND PAPER.

IN a former paper reference was made to a class of passages in the Old Testament which may be called *real* or directly Messianic passages ; that is, in which the Hebrew author has immediately in view that extraordinary Person whom we name the Messiah. These passages mainly concern the anticipated King, of whom the name Messiah is properly used. It was contended, however, that the fact that the Hebrew author had in view this extraordinary King did not imply that his description of Him would be true to history ; it was rather to be anticipated that, the Messianic salvation being to Old Testament saints always “ready to be revealed,” the Messiah should be described as appearing under a character and in circumstances bearing some resemblance to those of the theocratic kings of the prophet’s own day. “It is once for all the case that not only the subjective hopes and expectations of the pious in Israel at all times regard the time of fulfilment and the Messianic completeness as near, but also the objective predictions of the prophets of the Old Testament so delineate and present them. And it is so also in the New Testament, for the apostles ever represent the day of the Lord as near, even close at hand, and as a thing to be experienced in their own and their contemporaries’ lives. It is not our part here to justify this on dogmatic grounds. It is enough to affirm the fact, and to adduce it as helping to the understanding of our Psalm. The objection that, if it were so, the prophets and apostles of our Lord Jesus

Christ would 'thereby have made themselves ridiculous,' cannot cause us to deny the plain fact or to exegize it away."¹ This presentiment of the nearness of the Messianic glory, which Kurtz rightly ascribes to the Old Testament prophets, was, however, rather a feeling residing in the moral sense than any strict conception of time; though of course such a feeling was entirely incompatible with the belief that the coming of the Messiah could be long delayed. The connection between the present and the future was in the prophet's mind moral; the future resulted from the present, through the transmission of a single shock of moral energy. Hence not only the nearness but the imminence of the future; and hence, amidst even a complete reversal of religious conditions, the resemblance of the future to the present in mere external circumstances. It cannot therefore be relevantly objected to such a Psalm as the Second that it is not directly Messianic, because it paints the Messiah as a warrior breaking the nations with a rod of iron. The Psalm may be directly Messianic, though it speaks of this King as if He were a king in the relations of David, at a time when the early monarchy had to fight for its existence; and, in point of fact, the warlike terms in which the King is spoken of form no obstacle to a most Christian writer applying them to Christ. The author of the Apocalypse speaks of the Man-Child who was to rule all nations with a rod of iron.

But, besides these real or direct Messianic prophecies, there are certain other passages in the Old Testament in which the author does not seem to

¹ Kurtz, "Theology of the Psalms," p. 43. The objection referred to is urged by Hengstenberg.

be consciously speaking of anything future, but of things and persons existing in his own day; while the New Testament applies the passages to the Messiah, and affirms that they were spoken of Him. These are generally called typically Messianic passages. There is no objection to the word typical, if the sense in which it is used be understood and always the same. But there is perhaps no term that so readily lends itself to cover hazy ideas. For this reason it is better to avoid the use of it. The term theocratic might be employed instead of it, in order to imply that such passages are spoken of some thing or person connected with the Hebrew Constitution, viewed as a kingdom of God. The most important of these passages form a class to be named *ideally* theocratic; certain others might be called *ordinary* theocratic.

If we were to form a general conception of salvation, we should define it to be the union of God and man. This is salvation, and the means to this is the way of salvation. Now, if man's condition be considered, something really divine must lay hold of him to deliver him; and the effect of this will be to cause him to enter into and sustain certain relations to God. For example; man being ignorant of God's will, there must be some divine energy of revelation or prophecy; man being far from God, there must be some energy of atonement or priesthood. And, on the other hand, the consequence of this influence from above on man will be that he will enter into certain relations with God; he will become "saint," "servant of the Lord," and the like. There will be a whole circle of offices to be filled, and of *rôles* to be played or characters sustained. These will be essential among the salvation

people. And without question Israel, as chosen in Abraham and redeemed from Egypt, was the subject of all these divine influences, and sustained all these characters. Moses prayed, "Would that all the Lord's people were prophets!" Jehovah said to the people, defining their relations to Himself and to the world, "Ye shall be to me a kingdom of priests and a holy nation." In Isaiah xl.-lxvi. Israel appears with all these determinations upon it. But the nation as a whole was unable for these high functions. It was too feeble to be king or ruler among the nations. It was too ignorant to be prophet to the peoples. It was too sinful to be priest of mankind. But that endowment of Israel which was prophetic, that determination of the people towards prophecy, condensed itself, and appeared in the prophetic order. And the same took place with respect to the priestly and other determinations: they were all fulfilled in classes of the people.

Now it is evident that all these offices were filled and these characters sustained in the Hebrew state, or kingdom of God. But it is also evident that they never were perfectly filled or fully sustained. The office was, after all, still nearly empty, and the character was merely sketched. But it not seldom happened that writers spoke of the offices and characters, not as they were actually filled and sustained in any case, or even throughout the history, but according to the *idea* of them; giving expression in Psalm lxxii., for example, to the hope that Solomon the theocratic king would be perfectly righteous, and his dominion universal—the *idea* of the theocratic state or kingdom of God being righteousness and universality. Thus a whole series of passages are found in which the per-

sons and things which then were are described, but not as they actually were at any time, but according to the *idea* belonging to them. And these ideal descriptions, which are, of course, true descriptions of the theocratic things, king, kingdom, just man or saint, servant of God, and the like, if they were truly realized, are in the New Testament transferred to Him who did perfectly realize in Himself the King of the kingdom of God, the just One, the Servant of the Lord, and the like. They are applicable to Him, and only to Him truly; and they were meant to be applied to Him by that higher Wisdom which was all the while raising these perfect thoughts of things only perfect in Him, and thus suggesting Him and preparing the way for Him.

Now it cannot be considered unnatural that prophets should so conceive things in Israel and so speak of them. If a prophet once realized the idea of a kingdom of God, and a king for God, being his representative, as he said, *I have set my king on my holy hill of Zion*, and as it is said of Solomon that *he sat down on God's throne in Jerusalem*, it naturally followed that he should conceive God's king as being just, as He Himself is just, and of his kingdom as ruling over all, as God's kingdom is. Neither can it be considered unnatural that what is thus said should be applied to Christ, who filled the same office, and who alone filled it according to this ideal delineation, seeing there lay in the very *ideality* of the delineation a prophecy of Him and demand for his appearance, although the writer may not consciously have referred to Him.

This *ideal* theocratic is the most common of all the prophecies of the Messianic in the Old Testament,

especially of the poetical prophecies ; and it is in many cases difficult to distinguish it from the *real* Messianic, nor is it often of great consequence to make the distinction. In uttering such prophecies the Old Testament writer rose to the *idea in the kingdom of God* of the thing or person or office or character of which he was speaking, and spoke according to that idea. Writers on typology and expositors sometimes describe this by saying that "the writer is lifted above himself, and speaks in terms which, although they may perhaps admit of being applied to himself, are much more easily and naturally applicable to our Lord."¹ What is this "lifting above himself" but being enabled to rise to the true idea of the office which he fills or the part which he sustains, and speaking according to this idea ? Sometimes, with less accuracy, it is said that "in the character in which he speaks he so exactly prefigured Christ that the whole is applicable to Christ as truly as to himself ; and in some parts he is moved by the Holy Ghost to utter words which, though true of himself, were much more perfectly fulfilled in Christ."² To " prefigure " Christ must be to stand in some relations, or to play some part, in the kingdom of God similar to relations in which Christ stands, or to parts which He plays, in that kingdom ; and if words spoken by any Old Testament personage of himself be more perfectly fulfilled in Christ, he must have idealized himself or his situation. Or it is said that, "being a prophet, and therefore a type of Christ, he is led to use unconsciously words which, in their highest and truest sense, are applicable only to Christ."³ Every

¹ Binnie, "The Psalms," p. 182.

² Ibid. p. 182.

³ Perowne, "The Psalms," p. 54.

prophet was a type of Christ the Prophet; that is, was in his own day and in his own place in the kingdom of God an imperfect revealer of the Father, and therefore a shadow and suggestion of Him who hath fully "declared him;" and if he said something of himself in his prophetical character, or of what was incidental to his experience as a prophet, which in its highest sense was applicable only to Christ, this must have arisen from his speaking of his office according to its idea, though he himself had never reached to the perfect realizing of it. As to the term "unconsciously," in the extract just cited, unless it means that, though using terms which transcended the reality of his own case, but were literally true of the Messiah, the prophet nevertheless had himself, and not the Messiah, in his mind, I cannot conceive what it means. Sometimes, again, it is said, "With the immediate reference to David and Solomon there must be admitted a further and principal and conscious reference to Christ."¹ The word "reference" may cause ambiguity here, although "conscious reference" must surely mean a reference in the mind of the Hebrew author. If so, we have presented to us a very remarkable psychological condition. The prophet, while referring in his own mind first to David, at the same time refers further and principally to the Messiah! Sometimes it is said that the author wrote in the light of the end, or that he spoke of himself, or of the King and kingdom, in the light of Christianity. What is this but saying that, though speaking of Old Testament things, he spoke of them according to the true conceptions of them, which conceptions have found verification only in Christianity. It is

¹ Binnie, "The Psalms," p. 173.

certainly probable that the Hebrew writer, while idealizing Old Testament things, had sometimes present to his mind also the feeling that only in the end would these ideals be realized. Sometimes, conversely, it is said that he spoke of the Messiah under the figure, or saw Him "through the veil," of some type. All these modes of speaking can be resolved into one or other of these two: either the writers spoke consciously of the coming King and his relations, though they may have spoken of them in a form corresponding to the existing theocratic king and his relations in their own days; or they spoke of the king of their own day, though they may have spoken of him according to the true conception of the theocratic King, and thus in a way only realized in the Messiah. The former way of speaking, viz., of the Messiah directly, but with the conception of Him and the things about him more or less as the King and kingdom were in the prophet's own day, is sometimes described as "borrowing imagery" from the Jewish dispensation or from the reign of David and Solomon.¹ Such an expression is apt to mislead one into the idea that the writers were not serious in their descriptions, but used language of the future which they knew to be false. There is no doubt that the prophets, especially those appearing towards the end of the Hebrew commonwealth, do occasionally manifest the consciousness that, besides the perfect righteousness and universality of the kingdom of God to come, it may differ from the present in some respects, even in form. But, in general, the future is but the perfection of the present; and where the prophets "borrow imagery,"

¹ Binnie, "The Psalms," p. 188.

that is, where they express the future in the forms of their own present, it is to be assumed that, apart from the poetry of their delineations, they mean literally what they say. How far what they say shall be fulfilled literally is another question, and one to be sedulously kept apart; for the prophets will never come to their rights, nor be recognized as the men of power and individuality which they were, unless we carefully distinguish between prophecy—that is, what the prophets in their day and circumstances themselves meant—and fulfilment, that is, the shape in which the principles of the kingdom of God which they enunciated will, amidst the enormous changes that have passed over the form of that kingdom and of the world, find their final realization.

Besides this great mass of prophecies which, being ideally theocratic, are properly Messianic, there may be some others which might be called *ordinarily* theocratic, and which yet find application in the New Testament to the Messiah and his kingdom. It is quite natural that some things or persons in the Old Testament economy may have realized the true idea in the kingdom of God which they expressed, and therefore could be described in language which equally well fitted the things of the New Testament.

There is a very interesting class of passages from the Old Testament which are applied to Christ in the New, in which the application is to be explained on the ideal principle with certain necessary modifications. These passages are generally of considerable length, and sometimes one expression is transferred to Christ, while, alongside of it, there are others manifestly not

at all applicable to Him. The Fortieth Psalm is an example of this class of passages. In the Epistle to the Hebrews several verses of this Psalm, according to the Septuagint version, are introduced as spoken by Christ : “ Wherefore when he cometh into the world he saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared me,” &c.; while in the following verses the speaker confesses and bewails his sins : “ Mine iniquities have taken hold upon me, so that I am not able to look up : they are more than the hairs of mine head.”

Several unsatisfactory explanations of such passages have been given. Some have taken them as throughout directly Messianic, and the confession of sin is considered to be made by the Messiah, who is our representative, in our room. This method of interpretation is as old as Augustine. “ He made our offences his offences, that He might make his righteousness our righteousness. Why should not He who took upon Him the likeness of the sinner’s flesh, take upon Him also the likeness of the sinner’s voice ? ”¹ Most persons now-a-days will repudiate Augustine’s interpretation, even though they may feel unable to answer his question. The method of explanation is certainly false. No example occurs in the New Testament of our Lord making use of such passages or adopting their thoughts as His own.

This and similar passages will not seem difficult of explanation if we remember that the persons uttering them had other sides of character besides those that were of significance in the kingdom of God ; and while

¹ Quoted by Binnie, “ The Psalms,” p. 193.

most things which they say are said of themselves in relations essential in the kingdom of God, some things are said regarding what is merely personal to themselves. The things spoken by such persons in the kingdom of God as it once was, which are applicable to Christ, are things spoken by them as saints. But in the imperfect kingdom of God of old every saint was also a sinner, and many things are said by him in that capacity also. These will not be applicable to the Holy One and the Just. And though, in the Old Testament passage, the good and evil may blend and form a very real picture, only the ideal good of the picture can be transferred to the Messiah.

There are many details which a complete statement on this subject ought to embrace, but a general classification of Messianic passages might be drawn up from what has been said.

First, there are real or directly Messianic passages, in giving expression to which the writer really had that future King or something in his kingdom, or that future Person, distinct from others of the class to which he belonged, in his own mind. In this case (1) the description given by the writer may correspond almost exactly with the Messiah's history as it has occurred, and with his character and the conditions under which He has appeared; or (2) the description may have many elements in it of that condition of things existing in the writer's own time, which, as he always felt the coming of the Messiah to be near, he transferred or prolonged to the Messiah's time.

Second, there are indirectly Messianic passages (usually called typically Messianic), in giving expres-

sion to which the writer had not the future King or Person Himself in his mind, but some king of the theocracy or kingdom of God of his own time, or some person who, in this preparatory kingdom of God, corresponded in his place or character to the Messiah in the perfect kingdom. But in these passages (1) this actual king, or this person contemporary with the author (who is often the author himself), may not be spoken of as he actually was in that kingdom of God as then existing, but according to the true *idea* of his character and position. Such descriptions are often prayers; as, for example, Psalm lxxii. These passages will often be found to correspond almost exactly to the king, saint, &c., in the perfect form of the kingdom of God, or Christianity. Or (2) what is said may not exceed the possibilities of the theocratic person, or thing, or relation, and consequently be applicable both to Old and New. And 3) there are passages where only a part of the description can be transferred to the New Testament person corresponding to the person spoken of in the Old—the reason being that though the Old Testament person corresponded in general to the person in the New, there were other elements in his character, real enough as belonging to him, but imperfections or irrelevancies in the kingdom of God, and therefore without any features answering to them in the perfect condition of the kingdom.

A. B. DAVIDSON.

*THIS UNNAMED FEAST—WHAT WAS IT?*¹

ST. JOHN V. I.

No question has a more important bearing on the chronology of the public life of Christ than that as to the festival to which the Apostle here refers, but no question has received a greater diversity of answers. The claim of almost every one of the Jewish festivals has been advocated in turn; while many expositors have been inclined, with Tholuck, to suppose that the particular festival in question can no longer be determined with any degree of certainty. On the other hand, it cannot be doubted that we have here to do with a distinct chronological *datum*, since the Apostle, who is in every other case so explicit in his references to time and place, could have no motive for expressing himself less definitely in the present instance. His readers, familiar with the expression he employs, must have perfectly understood *what* festival was intended. The only question is whether we can still determine its date with the same degree of certainty, since conjecture is here entirely worthless, or even misleading.

First, as regards the true reading. Several of the oldest MSS., C E F H J L M Δ, read, with the Sinaitic, η ἑορτὴ ("the feast"); while others of equal antiquity read, with the Vatican, ἑορτῇ ("feast") without the article. The manuscript authority is thus about equally divided. The balance, however, inclines in favour of retaining

¹ The weight of chronological authority inclines heavily against Mr. Evans's theory. But it is well that his theory should be stated, and I do not know that it could be more ably and succinctly stated than in the following pages.—EDITOR.

the article, inasmuch as it is quite explicable that a copyist, uncertain what festival was intended, should omit the article, in order to render the expression as general as possible, but not at all explicable that he should insert one where it did not previously exist, and thus render the expression more definite than it was before. The authority of the Coptic version likewise is in favour of the article.

In any case it is certain that one of the great festivals is meant. Nor is it difficult, by the process of elimination, to shew that *only one* of these festivals can satisfy the conditions of the narrative.

i. In the first place, it cannot have been *Passover*. The ministry of Christ began in the fifteenth year of Tiberius (Luke iii. 1, ff.). Tiberius died 16th March, A.D. 37, after a reign of twenty-three years. So Philo (*τρία πρὸς τοὺς εἴκοσιν ἔτη γῆς καὶ θαλλάττης ἀναψύμενος τὸ κρύτος*)¹ and Quintilian. So also Eusebius and Epiphanius. Tacitus says, “Obtinuit arbitrium rei Romanæ tribus ferme et viginti annis.”² His regnal years are thus usually counted from the beginning of A.D. 14, and Christ's ministry begins with A.D. 28. That ministry terminates with the Passover of A.D. 30. This date is established by the fact that the Paschal full moon appeared A.D. 30 on the evening of Friday, whereas in the previous year it appeared on the Monday evening, and in the following (A.D. 31) on the Tuesday evening, or—since Nisan of A.D. 31 was in all probability preceded by an intercalary month—on the Thursday evening. In A.D. 32 it appeared on the

¹ In the account of the embassy to Caligula, in which Philo himself occupied a principal place.

² *Ann.* vi. 51.

evening of Monday. To the same year does the Chronicle of Phlegon point. This writer, who lived under Hadrian and is quoted by Eusebius, records the occurrence of a darkness at mid-day ($\omega\rho\alpha\ \epsilon\kappa\tau\eta$) in the fourth year of the 202nd Olympiad. The fourth year is here given, by an error, for the *second*. The three Passovers, however, which intervened between the beginning of A.D. 28 and the close of A.D. 30 are all expressly mentioned by the Apostle (John ii. 13; vi. 4; xi. 55). Passover is therefore of necessity excluded.

2. Nor can the claim of Pentecost be urged with any degree of probability. It is never called *the* festival of the Jews, and would thus be only just possible in case the word $\epsilon\omega\rho\tau\eta$ were here anarthrous.

3. The feast of *Dedication* has nothing in its favour. It is, moreover, known by the Apostle as $\tau\alpha\ \epsilon\gamma\kappa\alpha\iota\mu\alpha$, and not as $\eta\ \epsilon\omega\rho\tau\eta$.

4. *Purim* has in its favour the fact that in A.D. 29 it fell at the close of the Sabbath. In support of its claim have accordingly been ranged some of the most distinguished names of the last thirty-five years. Nevertheless, the objections derived from the moral character of this festival are fatal to the supposition that its observance could have been sanctioned by Christ's presence.

5. There remains thus only the festal month of Tisri. That from the time of the Captivity this month as a whole was regarded as a time of festival (*ha-chag*), is evident from 2 Chronicles v. 3. *Bē-chag, hū ha-chōdesh ha-shib'i*—“At the festival, which is the seventh month.” The LXX. accordingly, closely following the Hebrew text, reads in Ezekiel xlvi. 25,

“And in the seventh month, in the fifteenth day of the month, *at the festival* (*ἐν τῇ ἑορτῇ*), thou shalt do the same, seven days.” To this period, I believe, Josephus invariably restricts the sense of *ἡ ἑορτὴ*, wherever the article does not contain a manifest reference to a festival mentioned shortly before. The *πρώτη τῆς ἑορτῆς ημέρᾳ* of *Ant.* v. 1 § 5 forms no exception to this rule (*cf.* § 4); nor does the *ἐνστάσῃς τῆς ἑορτῆς* of *Ant.* viii. 8 § 5 afford it any support, because here the festival is more nearly defined. Josephus employs the expression *absolutely* in *Ant.* xiii. 13 § 5—*τῆς ἑορτῆς ἀγομένης*—where, from the description given, there can be no question as to its denoting the autumnal festival of the Jewish year. Again, in *Ant.* xiv. 11 § 5 (*ἐνστάσῃς τῆς ἐν Ἱεροσολύμοις ἑορτῆς*), where we learn from the following section that the festival to which he alludes is that immediately preceding the battle of Philippi. The battle of Philippi was fought in October, B.C. 42. It is thus the autumnal festival which is meant.

Again, *B. J.* ii. 12 § 3 (*πολλῶν ἀναβαῖνόντων Ἰουδαίων ἐπὶ τὴν ἑορτήν*), where the term *ἀναβαίνειν* necessarily has reference to one of the three *great festivals* enjoined by the law, and, as we see from § 6 (compared with *Ant.* xx. 7 § 1), denotes in this case the last before the Passover of A.D. 52. The autumnal festival of A.D. 51 must therefore be intended by Josephus.

The usage of Josephus with regard to this expression is thus established, nor is there any reason for supposing that the practice of the Apostle was at all different in this respect.

This festival properly began with the Day of Atone-

ment (*ἡ ἑορτὴ τῆς ἡγετείας*), on the tenth day of the month, which bore a character wholly unique among the days of the Jewish year. As the thrice holy day of Convocation, it was a day peculiarly sacred in the estimation of the devout Jew; and for the Messiah of Israel the appointed rites of this day must, beyond those of any other, have proclaimed “the things concerning himself.”

The Jews were wont to go up to Jerusalem about a week before the main festivals (John xi. 55; Josephus, *B. J.* vi. 5 § 3), and in the year 28 there were special reasons for desiring “to go up to *this* feast,” inasmuch as the pilgrims would otherwise be delayed on their way by the intervention of the Sabbath, as well as the Day of Atonement, which began on the evening of the Sabbath. It is difficult therefore to resist the conclusion that in the year 28 the Lord went up to Jerusalem before the Day of Atonement; and, if so, that on the eve of this day He healed the paralytic at the Pool of Bethesda.

As a certain result of the above examination, we arrive at the fact that the Apostle here refers, in language which does not admit of ambiguity, to the autumnal festival of the Jewish year, the *whole* of which was often included under the term “Feast of Tabernacles.” What is in a high degree probable, is that the day on which the Lord wrought the miracle at the Pool of Bethesda was the Sabbath immediately preceding the Day of Atonement, apparently the *first* Sabbath of his sojourn in Jerusalem at that time. It was this *ἑορτὴ* to which Christ in the following year declared He would not go up (John vii. 8), and to which He did not go up after A.D. 28.

In this way John vii. 8 receives its most natural explanation, and the mind is relieved of the perplexing question, Why the Lord during his public ministry should not have attended the most sacred of all the solemnities of the ancient law, and the one which most strikingly represented the redemption of his people by his own sacrifice and death? It is due to the memory of Chrétien Caspari to say that the *έορτη* of this place was originally understood by him to denote the autumnal festival in general, *including* the Day of Atonement, and that he only yielded to the urgent request of the translator in restricting its meaning to that of “the Day of Atonement.” This day is not indicated by the expression employed, but is inferred from its proximity to the Sabbath, and apparently the first Sabbath of Jesus’ stay in Jerusalem at that time. That, however, this season and no other is meant, appears to me to be incontrovertibly established. And the season being established, the claim of the Day of Atonement to be “the feast” stands incomparably higher than that of any other specific date which can be assigned.

MAURICE J. EVANS.

BALAAM'S ASS.

NUMBERS xxii. 28-30.

IT is rational to believe in miracles, but it is not easy to believe in *all* the miracles recorded in the Old Testament Scriptures. Every one who believes in God believes in the supernatural—believes, that is, in a supernatural order underlying the natural order, believes even in a supernatural Being who originated the natural order, who is immanent in it, and transcends it. Every one who believes that God has at any time revealed his will to men believes that the supernatural order has at times shone through the natural order which it underlies and in which it is immanent; that the supernatural Being has, so to speak, come forth from the secret places of the sacred pavilion in which He habitually dwells, to manifest Himself to mankind. Nay, even Science, which has long professed to know nothing of God or of any revelation of his Will, is rapidly approaching the conclusion that the various forces—mechanical, chemical, vital—whose motions and laws and sequences it has traced, spring from a supra-sensible substance and order. By the mouth of its most advanced disciples in Germany, England, America, it is giving in its adhesion to that ancient assertion of Holy Writ, that “the things which are seen are made of things which do not appear.” Force, motion, life, thought, conscience, confessedly take their

origin in heights far above the natural order; if at least we listen to the masters of human wisdom, and not to those who stumble, a little clumsily, in their rear.

It is rational to believe in miracles, then, if we believe in God and in any revelation of his will to men. But to believe in some miracles is not to believe in all miracles; and, obviously, some of the miracles recorded in the Old Testament make a very large and heavy demand on our faith: none of them, perhaps, a larger and heavier demand than this, that "the dumb ass speaking with man's voice forbade the madness of the prophet."¹ Sceptics have long made merry over it as a monstrous and self-evident fable—a merriment in which it is not easy to join; for it surely is not laughable, but infinitely pathetic, that for long ages men should have been left to believe a lie, if indeed it were a lie that they believed. On the other hand, while sceptics have made merry over this alleged miracle, certain defenders of the faith have long done their best to explain it, or, rather, to explain it away—not always with candour, and never with more than very partial success. Perhaps the explanation which has found the widest acceptance in our own day runs as follows. Balaam, the seer, the diviner, was trained to interpret the motions and cries of birds and beasts, to draw auguries and portents from them, to infer from them indications of the Divine Will. When, therefore, the beast he rode shewed so strange and unwonted a reluctance to advance; when he, first, "turned aside out of the way," then, "crushed Balaam's foot against a wall," and then fell down, groaning or shrieking, in "a narrow place where there was no room to turn

¹ 2 Pet. ii. 16.

either to the right hand or to the left," the diviner felt that the ass was remonstrating with him; that, conscious of a presence of which he himself was unaware, it was seeking to save him from a doom he was heedlessly provoking. And so, with the dramatic instinct of an Oriental poet, either Balaam himself, or the original writer of the narrative, translated these subjective impressions into external facts, and made the ass "speak" the meaning which he read in its motions and cries.

I have not a word to say against that hypothesis except this—that it does not so much as touch the real difficulty of the case. For, obviously, the sacred historian who reproduced the story in the Book of Numbers *believed* that the ass spoke just as sincerely as he believed that an angel appeared and stood in the way. Obviously, too, the men who first heard or read this story would never for a moment doubt but that the Lord in very deed "opened the mouth of the ass." And, finally, St. Peter, fifteen hundred years afterwards, just as obviously and just as sincerely believed that God rebuked the iniquity of the Prophet by the dumb ass "speaking with man's voice." To my mind the question is not whether the ass did, or did not, speak, but whether the sacred and inspired writers *believed* that he spoke. And to that question I submit that there can be but one reply. However we may interpret the story, I do not see how we can doubt that, from Moses to Peter, *they* read the story in its plain and literal sense. I do not affirm that we are bound to read it as they did; but I do affirm that the real difficulty lies in the question of how they read it. The difficulty, in short, that we have to meet is not so much, *Was there a real miracle here?* as, *Did men,*

inspired by God, *believe* that there was a miracle? And to that question there can be, as I have said, but one reply. They *did* believe that, for a moment, the dumb ass was endowed with the gift of human speech. It is to this belief in the miracle, therefore, rather than to the miracle itself, that those must address themselves whose theory of Inspiration is too narrow to admit of any imperfection or defect in the conceptions and beliefs of the holy men of old who wrote as they were moved by the Holy Ghost.

To many of us happily—to as many, I am tempted to add, as hold the Biblical theory of Inspiration, *i.e.*, the view of it suggested by the Bible itself—the narrative presents no difficulty. *We* have reached a point of view from which all such difficulties as this cease to have any power over us, and stand on a rock from which we can be swept by no wave, whether of Criticism or of Scepticism. For we believe that God's revelation of his will has been gradual and progressive; and that even to the very end we have, and must have, this heavenly treasure in earthen vessels. We believe that God revealed the truth to men as they were able to receive it,—in and through the words with which they were familiar, in and through the mental forms and imaginative conceptions and beliefs with which they were familiar. We believe that, if He deigned to speak to men at all, or at least in any form which they could understand, He *must* speak to them in the verbal, literary, and imaginative forms which they had invented, which they used at the time He spoke. And hence it does not disturb our faith in his Word to learn either that, when He would teach men that all things were made by Him, He disclosed that

momentous fact in *the scientific terms* of the age to which He taught it; or that, when He would rebuke the madness of a diviner, He should deign to employ *the imaginative forms* in which such a man thought, and humble him by setting his own ass to prove the blindness of one who prided himself on having his "eyes open" to spiritual visions and intimations.¹ It matters but little to us whether the ass spoke or did not speak, whether we have history here or fable. It does not perplex us to see that the sacred writers regarded as history what we, perhaps, hold to be parable. We say, If God was to speak to men, He could only speak to them through the words, the thoughts, the conceptions, and beliefs with which they were familiar at the time, just as a man can only speak to a child effectively by adapting himself to its stage of mental and moral development. And if these verbal and mental forms were imperfect—as doubtless they often were, and *still are*—nevertheless, the lessons He conveyed to them through these imperfect forms were the lessons of a perfect Wisdom. Though the vessels of Revelation be of the earth, the treasure they contain is heavenly and from Heaven. And so the facts which perplex others do not perplex us, since they are in entire harmony with our fundamental conception of Revelation, but are only new illustrations of the condescension and compassion of God.

So much labour and thought have been expended on the miracle, or supposed miracle, of this narrative, that hardly any attention has been given to its intellectual and ethical suggestions: form has usurped the

¹ Num. xxiv. 3, 4, 15, 16.

place of substance. And yet this Scripture, like all Scripture, was given mainly *for instruction*, the instruction which builds man up in righteousness, and is full of such instruction when we bring to it an open and disengaged mind. Here, if anywhere, we may find the lessons of a perfect Wisdom couched in imperfect forms, a heavenly treasure in an earthen vessel. Say that this talking ass is a miracle, if you please; say it is a fable, if you will; from our point of view it matters little to which conclusion you come: but, whether you hold it to be fable or miracle, be sure of this, that God meant us to learn something from it, and something worth learning. Take it at its lowest, admit that it is a fable—I will quarrel with no man for that—but let us at least mark how congruous and instructive a fable it is.

If the dumb ass had had any profoundly spiritual truth put into its mouth, any such truth as the wisest men of that time had failed to grasp, we should all have felt, I suppose, that in his mouth it would have been very much out of place—that there would have been a marked and repulsive disproportion between the truth revealed and the medium through which it was conveyed. But no such truth is given him to speak. What he says is wholly in keeping with his animal nature and conditions. It is simply what myriads of the animals reduced to the service of man might and would have said, could they too have spoken with man's voice: it is simply, alas! what myriads of these poor relations of ours upon the carnal side might say to us at this very day. All he does is to remonstrate against the injustice and cruelty of man, to appeal to the fidelity of his service as a reason why

he should not be suspected of wilful disobedience. And, certainly, there seems a special propriety in putting this protest and remonstrance into the mouth of an ass —of one who belonged to, who may at least be accepted as the spokesman of, perhaps the most wronged and suffering class of creatures under the sun. Virtually, he says: "You have smitten me these three times. You would have slain me, if you could, although my only offence is that I have been trying to save you from a danger you did not see. Why have you treated me so cruelly? Have I not served you faithfully ever since I was thine? Have I ever disobeyed you before, or disobeyed you without sufficient cause? Am I wont to do so unto thee? If not, why did you not conclude that I had good reason for disobeying you now? Why forget my past service and faithful attachment, and seek to slay me because I am seeking to save you?" Now, if an ass *could* speak, could he speak more appropriately than that? Are there not thousands of dogs and horses who, if man's voice were lent them for a moment, would take up his "ancient tale of wrong," and repeat, with only too much cause, his very words to-day? Have we never *seen*, although we could not hear, a dog or a horse say them? I have many a time. And therefore I hope that Balaam's ass *did* speak, and lodge once for all this pathetic remonstrance and appeal on behalf of the whole animal world.

Such a rebuke of "the madness" of man in his treatment of the animals who serve him, especially in his treatment of all beasts of burden, must often have risen to our own lips. It is almost impossible to walk the streets of any of our towns and cities without

seeing some senseless and furious brute of our own race belabouring a poor, patient, but overtasked beast, who is nevertheless straining every muscle and sinew in his service. The fact that the poor beast cannot strike back again, that he is helplessly in the hands of his master, that he has no avenger but God, so far from restraining cruelty, often seems to provoke it. Nay, even the fact that the poor beast is inoffending, that he has done nothing to deserve punishment, that he is doing his best, or that, if he is restive, he is restive simply because of some maladroitness on the part of his driver, or because the recollection of former cruelty makes him apprehensive and suspicious, — all this even is often powerless to restrain the brute who calls himself a man. How often must all our hearts have ached with an almost intolerable pang at seeing the well-nigh impossible tasks to which horses are put, and the utterly irrational and unfeeling cruelty with which they are lashed and tormented until their task becomes altogether impossible, or the poor suffering creatures are spoiled for future use !

Much of this cruelty, however, springs from ignorance and thoughtlessness, if much also springs from a fierce domineering temper and uncontrolled passion. It is not often, I am afraid, that beasts of burden see *angels* in their way, though they are only too familiar with— the antithesis of angels. But the senses and perceptions of many of them are certainly keener than ours. They often see what we cannot see, and are alarmed by dangers, or threatenings of danger, of which we are unaware ; just as Balaam's ass saw the drawn sword which barred his way long before his master saw it. They must have saved myriads of human lives by the

superior fineness and delicacy of their organs of sight and smell and hearing, and even by the superior accuracy or tenacity of their memory. You can hardly talk with a man who rides much, or who drives much, but he will tell you of adventures in which he was saved from imminent peril by the wonderful sagacity of his four-footed minister and friend; just as Balaam was saved from the impending sword by his ass.

But for these superior instincts and powers they have—and all creatures have the defects of their qualities—to pay a penalty. They render them sensitive, apprehensive, quick to see, or to suspect, peril. And it is these highly-organized, these sensitive and apprehensive creatures, who see and hear and smell so much which escapes us, that we lash and torture with unthinking but unsparing cruelty! It is these patient and faithful creatures, who do so much for us and bear so much from us, that at times we drive frantic, so that they are no longer themselves, and rush anywhere, anywhere, to be out of their misery! We boast of their sagacity, their affection, their fidelity, of the exquisite delicacy of their senses and instincts, with all of which, Heaven knows, *we* have very little to do; but when they disobey us, we too often forget both the fidelity of their past services and attachment, and the fact that what we take for disobedience may be, and commonly is, a perception of risks or danger which we are too dull to share. We rate them as mutinous and stubborn when their only fault is that they do not understand what we wish them to do, and punish them for a single and momentary act of wilfulness as if they had not bent their will to ours for years. Whether or not Balaam's ass really spake, I do not know; but again I say, I

hope he did, and could almost wish that every one of the patient and faithful beasts whom we torment so unreasonably could speak with man's voice, if only to rebuke the madness and brutality of man.

Humanity to animals, then, let this be the first lesson we learn from this narrative, since we are in search of the "instruction" it contains. So often as we see them oppressed, or are ourselves tempted to oppress and torment them, let us carry ourselves as though we heard the pathetic remonstrance issuing from their "poor dumb mouths:" *Wherefore smite us? Have we not served you faithfully ever since we were yours? Are we wont to rebel against you?*

And if humanity to animals be our first lesson, let *fidelity to God* be our last. How Balaam took the remonstrance of his ass—who did but *remonstrate by-the-bye*, not curse and swear and kick and strike, as many "a Christian" would have done in his place—we are not told, except that it stands recorded that, to the ass's appeal as to whether he was wont to be wilful and disobedient, he was compelled to answer, "Nay." But as he was a wise man, and even a good man, though very imperfectly good, we may hope that it quickened a sincere shame and remorse in him. For how could he, a man accustomed to look for ethical and religious meanings in all the signs of Nature—how could he listen to that appeal without searching for a hidden meaning in it, without applying it to himself? He, too, had a Master—a Master in heaven. Could he look up to heaven and say to his Master, as the ass had just said to him, *Have not I been true to thee ever since I was thine unto this day? Was I ever wont to be unfaithful and disobedient to thee?* Why, at that very

moment he was untrue, unfaithful : he was on a base rebellious errand, and knew it, though he tried hard not to know it. He was engaged in the attempt to speak other words than those which God had spoken to him, to cross the will of the Spirit by whom he was moved—an attempt, strange to say, in which he both succeeded and failed. For though, when the push came, he could not speak any message save that which God had put into his mouth, could not curse the men whom God had blessed, he nevertheless brought a curse upon them, instigating Balak to put a temptation in the way of Israel, to set a trap for them, by falling into which they provoked the anger of the Lord. He, a prophet, from mere love of hire, mere lust for "the wages of unrighteousness," was betraying the Master whom he professed to serve, a Master who had never wronged him as he had wronged the beast he rode ! It would be strange indeed, then, if he did not find an appeal to his own conscience in the words with which his madness was rebuked—some such appeal as this : Have *you* been as true to your Master as I to mine ? Have you been as mindful of the heavenly vision vouchsafed to you, as I to the heavenly apparition which appeared to me ? Has your service been as faithful, as patient, as disinterested, as mine ?

It would be a very happy result of our meditation on this strange and difficult narrative, which seems to lie so remote from our daily experience, if, besides learning from it a more thoughtful and considerate kindness for the dumb beasts who serve us, we should also learn from them a little more fidelity and patience and self-forgetfulness in the service of God : for thus we should acquire at least two of the "reverences"

which Goethe held to be indispensable to the culture of man, "the reverence for that which is beneath us" and "the reverence for that which is above us." Scripture was given, not for polemical nor even for philosophical debate, but *for instruction*, for that kind of instruction which leads to righteousness. And we may be quite sure that we have made the best use of this Scripture if, besides learning from it a lesson of right conduct towards the docile and faithful creatures who serve us, we also learn from it to let them instruct us in our right relation and our right bearing to our Master in heaven. At least once in the old time God Himself had to make this very appeal to the men who were most bound to serve Him. "If I be a father, where is mine honour? and if I be a master, where is my reverence?"¹ Probably He might also make that appeal even to us. Assuredly it could not but be well for us if when a dog shews any marked and special affection for us, or a horse any marked sagacity and fidelity in our service, we were to allow the question to arise within us, Do we serve God as faithfully as these poor dumb creatures serve us? Do we love Him with the same reverence and affection with which they love us? To put them to that use would be to put them to a far higher use than that to which we put them when we ride a horse or shoot over a dog. And if it may be feared that such a question and appeal would often contain a severe rebuke for us, it may also be hoped that such a question and appeal would set us on serving God more patiently and loving Him more truly. No one of us, alas! not even the best, can look up to Him and say, "Have I

¹ Mal. i. 6.

not been faithful to thee ever since I was thine? Was I ever wont to disobey thee?" But we can all seek to turn our dumb companions and friends to the best account, by letting them remind us of the reverence we owe to our Master, and of the affection we owe to our Father in heaven.

S. COX.

THE MINISTRY OF ANGELS.

GENESIS xxxii.

THAT part of Christian dogmatics which is concerned with the existence and ministry of angels demands the careful consideration of reverent and thoughtful minds at the present day. For it is in *this* position—a position almost, if not quite, peculiar to itself—that, although founded upon numerous explicit statements of Holy Writ, it has yet fallen to a very great extent out of the real belief of Christian people. If this seem stronger than the fact, I would ask any devout person, holding the common faith, to examine his own religious belief, and to inquire whether the doctrine of angels, as taught by all religious bodies alike, has any roots in his own practical faith towards God, in his own conscious relations to the unseen world.

I do not mean to imply for a moment—as will, I hope, appear—that we *disbelieve* either the existence or the ministry of angelic beings: we cannot do so without rejecting and denying point blank the unquestioned and unquestionable dicta of our Lord and of his apostles. There can be no doubt that the doctrine of angels as ordinarily taught throughout all Christendom

is distinctly scriptural.¹ But I do say that our belief in angels is formal only, or at the best merely poetic : it does *not* strike its roots down into our religious consciousness, into that inner and unseen, but most real and often passionate, life of the soul towards God and the powers of the world to come. If I may use the expression, our belief in angels is superficial only, merely of the intellect, or of the imagination, and therefore it is unfruitful : it lies altogether outside the real battle-field whereon the victory of faith is lost and won. And this, I venture to say, is the case with all Christian people of whatever name.

Now if this be so, if it be only partially so, it invites an examination at once reverent and fearless into the causes and meaning of it. It is no use shutting our eyes to the fact that the living faith of Christendom has ebbed away, at least for the time, from what was once a part—a very beautiful part—of its expanse. We still trace the shore-line exactly where we did, but we cannot help seeing that all this tract is now left high and dry, where once the bright waves danced and sparkled in the sun.

Why is it that a practical belief in angels has faded out ? One answer suggests itself at once—That there is now no room for angels in the world. There was a time, a time which we can hardly realize now, when every nook and corner of the outer world was peopled with the creatures of a fancy, sometimes gay, more often gloomy. We all know how long and late the conviction lasted that visible men did not dwell alone

¹ I have seen a large volume of Puritan divinity devoted to the doctrine of angels, as deduced from Holy Scripture, which would sound quite as fantastic in our modern ears as any Romanist treatise. *Inter alia* it enumerated the ways in which angels probably succoured us *before we were born*.

upon the earth, that their ways were crossed in every direction by the unseen paths of other beings, mostly powerful for harm, mostly requiring to be propitiated. We all know how these fantasies became engrafted upon a low form of Christianity, and gave rise to a rank crop of superstitions about witches, "evil eyes," ghosts, and "spirits." It may, however, be broadly stated that modern science has swept the whole world clear of these its ancient denizens. No fairies, elves, or demons, lie hid beside our common path. A few fantastic folk may work themselves up into some belief, more or less real, in "spirits," but the genuine superstitions of the people have vanished like the mists of night before the breath of morning. It would be very natural, therefore, to suppose that angels had practically gone the ways of fairies, elves, gnomes, and all their cognate tribes. Man lives alone now as an intelligent being upon the earth: only his own image meets his eye in stream and mist, in sky and sea. There is hardly room for God Himself now in his own world: how much less for angels!

All this is obvious and plausible, but it overlooks an essential part of the question. It is not irreligious minds, or minds of a sceptical turn, only or chiefly; it is at least as much religious and devout minds, minds deeply impressed with a constant sense of the supernatural, minds quite untouched by scientific difficulties, for which angels have become shadowy and unreal. The real difficulty for many of us is not at all the difficulty of believing in beings and powers invisible and imperceptible. We live all our lives, and know we live them, in the presence of such beings and powers; we have to do with them day by day; we converse

with them ; we belong to them ; they are not less real to us, but more real, than the visible companions of our life. The real difficulty is that there seems no room for angels in our *religion*. We cannot tell where they come in, or can come in. We can understand (quite sufficiently, at least, for entire belief) the presence with us of our Lord, the presence within us of the Holy Spirit. The Spirit in his pure Divinity, the Saviour in his Divine Humanity, are *inward* (so to speak) to our spirit, to our inner man. But the angels are not. As created beings and yet not visible, we cannot possibly conceive how they *can get at us*, what they can do for us. Doubtless it is a common and pious opinion that good angels suggest good thoughts : that is the only spiritual office I have ever heard ascribed to them. But the idea will hardly bear a serious consideration. In the first place, it is not suggested in Holy Scripture.¹ There the ministry of angels is always visible, as far as we can tell : whatever they have to do or say, they assume human form in order to do or say it. In the second place, it is importing into the subject an immense difficulty to affirm that a created yet non-human being *can* communicate with us at all, unless it be placed for the time in possession of human faculties. In the third place, the supposition is superfluous, as well as ungrounded. Does not the Spirit itself bear witness with our spirit ? Does not He plead with us, and plead for us, helping our infirmities ? What room is there for the whispers of angels when

¹ St. Matthew i. 20 will be quoted against me. But when it says that an angel appeared unto Joseph in a dream, it surely means that he dreamt he saw an angel. If a man told us that his mother had appeared to him in a dream, that would of itself negative the idea of her having actually visited him. Doubtless in Joseph's case the *dream* came from God, but the angel was only part of the dream.

the voice of the Spirit is never silent within the soul? Surely, as regards our spiritual life, we are obliged to say humbly, if we are pressed, that we do not want the assistance of angels, because the assistance of God the Son and God the Holy Ghost is all sufficient.

It may however be said, and perhaps truly said, that the angels are the ministers, the intermediaries, the agents of God in carrying on the outward arrangements of Providence for our benefit. This has at least some support from Scripture. "He shall give his angels charge over thee, to keep thee in all thy ways," may be more than a poetic rendering of the Divine care for those that trust therein. "An angel went down at a certain season into the pool, and troubled the water," may be the distinct assertion of an actual fact, and not a mere statement of the current belief of the day. But granted that angels do play their part in the gracious operations of Divine Providence, still their functions are so totally obscure, so beyond the range, not only of our perception, but also of our imagination, that it is a mere form of words to say that we believe it. Between the mechanical operation of natural laws on the one hand, and the secret overruling of the Divine Will on the other, we cannot have any intelligent belief in angelic ministration. We can recognize and study the working of natural laws; we can recognize and adore the overruling of the Divine Will; but anything *between* these we can neither recognize nor (I think) affirm, even though we dare not deny. And even if we could firmly believe that angels are now *invisibly*, as they certainly were of old *visibly*, the ministers of an outward Providence, still they would only be to us a part of that immense and complex

machinery by which the outward tenour of our lives is shaped from day to day ; they would still have no more to do with our religion than the common laws of health or the attractions and counter-attractions of the heavenly bodies.

I venture to believe that almost everybody who has any religious belief at all about angels will find, on really questioning himself, that it is as shadowy as I have described it to be, and more or less distinctly for the reasons I have set down. Only we may very probably have shrunk from admitting the fact to ourselves because the doctrine of angels is strictly and manifestly scriptural, and is chiefly drawn from the Gospels themselves. There is really very little difference between the various Christian bodies on this subject. The division of angels into a hierarchy of nine orders, and the prominence given to the idea of guardian angels, may be traced rather to contemporary Jewish tradition than to the New Testament : but even so, it is very probable that the apostles held these traditions, which are certainly not inconsistent with the Scriptures. Is then, let us honestly ask, this fading of belief in angels a sign of decaying faith, of a secret scepticism and impatience of the supernatural ? or is it possible to account for it in a more happy and hopeful, because in a really religious, way ? I venture to think that the latter is the case, and I think that in the thirty-second Chapter of Genesis we may read an inspired lesson which will give us just the clue we want.

“ The angels of God met him,” we are told ; met the patriarch returning to his father’s home and the Holy Land. *How* they met him, in what guise, on what road, with what intent, we have not the least idea. We

only know that Jacob recognized them, and was aware of another host beside his own helpless and anxious company, another camp beside that which he had pitched in the lonely wilderness. "The angels of God met him :" that was all. Yet not all. For after them came the uncreated Angel, the Lord of angels, "in fashion as a man," though not yet incarnate, and wrestled with him till the break of day. And as Jacob wrestled on, held in that strong grip, forced to strain to the uttermost a strength which he knew to be all too little, had he time to look back upon the fleeting vision of angels which had gone before ? No doubt they had gladdened his eyes and his heart for the moment ; but we may be sure that they were nothing to him through that awful night which left him shattered and defeated, yet victorious and transfigured, when the morning came.

Are not we in our day like the patriarch of old ? and especially in these days of a more intense spiritual conflict, if, at least, there be any depth of life and experience in us. *One* holds us fast from whom we cannot escape, and would not if we could ; One who is human, albeit more than human too ; One whom we can understand, and against whom it is possible, as it were, to measure our strength ; One who forces us to strive with Him, who draws us on to put out all and more than all our strength, even unto utter weariness and fainting ; One who teaches us to overcome even in being overcome. And while we wrestle on for life or death, while we hope against hope, and strive beyond our utmost strength for the blessing of the Son of Man, for the new name and the changed nature, can we think with any serious thought of the angels, who are

neither Divine nor human? of the angels who, in their happy ignorance of sin, cannot know anything really of *our* dreadful strife? of the angels, who only desire to look into the mysteries of grace by which and in which we live?

But it will be said, Then is there no true place for angels in Christianity at all, since there is no room for them in our living faith? Is the doctrine of angels to be regarded as a superfluity, which had better not have been delivered at all? That need not follow. The angels of God did not meet Jacob in vain, because the afterwards-incarnate Son of God followed them.

For surely it is true that while the Faith remains the same, yet faith has changed its character not a little. It can hardly be denied that religious belief is far more subjective, more introspective, more self-conscious, than in the first ages. Man's character has changed; whether for the better or for the worse need not be discussed, but surely it *has* changed. Character was childlike then compared with what it is now, much more largely formed and affected by the outward elements of existence. Ignorant as he was of science, yet was the child of man much more alive then to what went on around him, much less alive to what went on within his mind and soul. In his heathen state he had ever felt himself under the influences—mostly the evil and malicious influences—of unseen agents, dreadful because invisible, capricious, unaccountable. He was not master of himself because the unseen forces which played upon his life could not be reckoned up. Above all, a hard remorseless Fate had its ministers evermore about him, which led him blind-fold on a path he did not know. He was a child, and

felt himself like a child, not free, not responsible for himself, but fashioned and moulded, and often made a sport of, by capricious wills outside himself. To this child of man came the doctrine of angels as a part and a very sweet part of the doctrine of Christ. No more divinities, beautiful perhaps, but unloving and vexatious at best, beset his daily path, but angels, who only did and only could do the will of his Father in heaven. Sometimes he saw them, or thought he saw them, in his visions; in the molten gold of the sunset he saw them thronging the celestial gates; in the thoughts which came to him unbidden as he lay awake he heard their whispers of hope and faith.

Let any one try to realize in thought the difference between the local divinities and half-divinities of Greece on the one hand, and the angels of the Kingdom on the other, and he may faintly feel how beautifully and happily came the doctrine of angels to the Gentile world. It has been rightly pointed out that the Gospel of St. Luke especially dwells on angelic appearances and ministrations, because it was pre-eminently addressed to the Gentile converts of St. Paul.

But the child of man has grown older since those days; his consciousness, especially his religious consciousness, is much more complex, more turned upon itself; not, perhaps, more earnest, but much more intense. He has no vague fears of mysterious unkindly powers, which may affect him to his hurt, but he is very much afraid of himself; he is keenly alive to what is dark and terrible and mysteriously sad in humanity. Angels do not comfort him now; he does not care for them; he turns him to the strong Son of God; almost with an agony he clings to Him who is

Himself a man, and will not let Him go, for he knows he cannot do without his sympathy and his blessing.

Surely this intensity of craving for sympathy is a great mark of our modern religious temper. It is seen, not only in the immense prominence given to the true humanity of our Lord, but even in those strange and sad departures from the truth of the gospel which are found in Roman Catholic devotions. They who cannot find satisfaction in Christ, do not seek it (as we might have thought) in angels. "Worshipping of angels" is as foreign, practically, to Spanish Christianity as to English. They seek it in the cultus of *human* beings, whose *sympathy* they passionately desire and believe they have. When we see a peasant woman kneeling for hours before a tawdry doll, pouring out all her heart, all her love for her children, all her anxiety for her husband's soul, to *it*, it is a sight to make angels weep; but it is only a perverted outcome of that intense craving for sympathy, personal sympathy, from the object of our worship, which marks *all* true deep religion now. The doll represents to her a woman holy and loving, although exalted to the right hand of power.

Now this sympathy we could not possibly gain from angels. How could they understand us? How could we explain to them our sins, our disgust and dissatisfaction with ourselves, our almost despair of ever being really good, our agony of fear lest we never should be really good? But if the child of man does not need the angels *now*, if he has outgrown that state of mind in which they were very helpful to him, yet it is certain he *did* need them once, and they were very helpful to him in his then state of mind. We may say he was

more childish then, but, thank God ! the gospel was given for all ages and for all stages of the spiritual life ; and so, doubtless, it has within itself adaptations for changes which are even now taking place in the religious temper of mankind.

And there is another thing. Each one of us was a child : and woe unto us if we despise the faith of a little child—that faith to which stories of angels from Holy Writ are so dear. May it not be, as our Saviour intimates, that angels belong to children in a special sense ? — “*their angels*” He says, speaking of the little ones. Ah, yes ; they were *our* angels then : the angels of God met us in our early innocence, and smiled upon us, and we loved to see them. They smiled upon us, and passed upon their way, and left us to that sore strife (albeit blessed strife) with their Lord and ours, “until the day break and the shadows flee away.” They were *our* angels then, before we had looked into our own evil hearts, or begun to bear the burden and heat of the day. “When I was a child, I thought as a child,” thought often and lovingly of holy angels that cared for me and guarded me by the will of God. “But when I became a man, I put away childish things ;” not because they were untrue or unworthy, for they were not ; but simply because they were not meant for me when I became a man ; because I was absorbed with other things, to meet the deeper, more imperious wants of my older years. May not this be true of our belief in angels ? We cannot think seriously of them just now : we have to do with One who is at once so much greater and so much nearer to ourselves than any angels, that there is no room for them in our living faith, and all the less as that faith is

earnest and intense. But, after all, we do not *disbelieve* in them. It may be that in another world *all* the elements of our religious life will reappear in all their balanced fulness, and that *then* the holy angels will be *our* angels once more. And so the poet's words may come true in another sense than that in which he intended them, and we shall find that

with the morn, those angel-faces smile,
Which we have loved long since, and lost awhile.

R. WINTERBOTHAM.

THE KIND MASTER.

ST. LUKE xii. 35-38.

THIS parable of the Kind Master is the complement of that of the Dutiful Servant, recorded in St. Luke xvii. 7-10, of which I gave an exposition last month. The one of these parables without the other is not perfect. We must take the two together if we would get a large and rounded view of the truth common to them both.

It is hardly possible to listen to the latter parable without feeling, at least at first, that it is alien to the usual tone of our Lord, that it is not in accord with the key in which most of his utterances are set. It is not like Him to tell us that our life is an endless series of exhausting duties, for which we are to look for no thanks. It is not like Him to bid us remember that, even when we have done "all the things which are commanded us," we have done no more than it was our duty to do, and must confess that we are but "unprofitable servants."

We need, therefore, to remind ourselves that this hard and severe view of human life falls in with many

of the facts of human experience—that it fairly represents the lot of myriads ; for there are myriads among us whose life is mere labour and endurance, with no love, no cordial approbation, to brighten it. We need to reflect that this view of life *as duty* is very bracing to weak and tender minds, very stimulating to the strong and brave, and supplies a most wholesome rebuke to those who value religion mainly, if not solely, for *the comfort* it supplies. And, above all, we need to remember that this view of human life, though it be very true and wholesome so far as it goes, is not, and does not profess to be, a complete view. It by no means follows that, because we call ourselves unprofitable servants, God will call us unprofitable ; He may call us “good and faithful servants.” Because we say modestly and humbly, “We have only done that which it was our duty to do,” it by no means follows that God will not think that, in doing our duty, we have done much. Because we do our duty “not looking for reward,” it by no means follows that we shall have no reward. On the contrary, we know that the less we think of ourselves, the more God thinks of us; the less we care for reward, the greater our reward ; the more dutiful and lowly our spirit, the more highly we shall be exalted.

We must not expect to find the whole truth in any one parable, however beautiful it may be. We must compare parable with parable. And no sooner do we compare the parable of the Dutiful Servant with that of the Kind Master than our conceptions of God’s relation to us, and of our relation to Him, are enlarged and rendered more complete. For if the one teaches us how to think of ourselves, the other teaches us how God thinks of us, when we do that which it is our duty

to do. While the one sets forth the diligence and lowliness of the servant, the other sets forth the friendliness and bounty of the Master. As we have studied the one parable, then, let us also study the other.

And, first, let us glance at the form of the parable. The form of it is this. A certain Oriental gentleman, or "lord," has gone to the wedding of a friend. The festivities connected with an Eastern marriage were spread over many days, a week at least, sometimes a month. All the friends of the family were expected to put in an appearance, but only a select few remained to the end. The rest might come and go at any hour, on any day, that suited their convenience or pleasure. So that when *this* Hebrew gentleman went to his friend's wedding, his servants could not tell to an hour, or to a watch, or even to a day, when he would return. But, however long he delayed his coming, they kept a keen look-out for him. When night fell, instead of barring up the house and retiring to rest, they girt up their long outer robes, that they might be ready to run out at any instant to greet him; they kindled their lamps, that they might run safely, as well as swiftly, on his errands. They even prepared a table for him; for, though he was coming from a feast, he may have had to ride far and long, and, in any case, a little fruit and a cup of pure water or of generous wine might be very acceptable to him. In this posture, with these preparations, they await his coming. And when he comes, he is so pleased with their fidelity and thoughtfulness that, instead of sitting down to meat or hastening to his couch, he girds up his loins, bids his servants sit down to the very banquet they had prepared for him, and comes forth from his chamber to wait upon them.

The contrast between these two parables is plain and obvious. *This* parable is as winning and friendly and gracious in its tone, as *that* is hard and cold and stern. *There* we have a master who, when his weary servants come in from ploughing the field and tending the cattle, bids them gird themselves and serve him; while *here* we have a master who, though he has just come off a journey, girds himself, invites his servants to his own table, and serves them with his own hands.

And, perhaps, we best enter into the spirit of both parables, if we take the one to set forth God, our Master, as dutiful men, such as the better Pharisees, conceived Him to be; and take the other to set forth God as He is in Himself, as Jesus knew Him to be:—the best men of that time thinking of Him as a just but austere Master, Jesus knowing Him to be the Friend and Father of men. Or, possibly, we may enter into the spirit of these parables if we take the one as setting forth our life in *this world*, and the other as depicting our life in *the world to come*. *Here*, though God does indeed most truly minister to us every moment that we breathe, his kindness is in much veiled from us, and our life appears a succession of difficult and arduous duties which leave but little room for rest. *There*, while we may have still more arduous and difficult duties to discharge, the kindness of God our Saviour will become more and more manifest to us; we shall see and feel that He is always ministering to us, always giving us the strength we need for duty, and so making duty itself our delight.

But these are only conjectural and fanciful interpretations of the Scripture before us, and from these we must turn to the main, and plain, lessons it is de-

signed to enforce. The two main points of the parable are *the watchfulness of the servants* and *the kindness of their master*. They wait for him ; he waits on them. They watch for his coming ; and, when he comes, he makes them sit down at the table they had spread for him, and serves them with generous and kindly hands. What does the watchfulness of the servants symbolize ? and what the bountiful and friendly kindness of the master ?

The answer to the first of these questions is too plain to be missed. As the servants of the parable waited for the coming of their master, so we are to wait for the coming of our Master. The second advent of Christ is the great and special promise of the New Testament, as his first advent was the great and distinctive promise of the Old Testament. And we are taught again and again, both in the parables of our Lord and in the Letters of his apostles, to look for that advent, to long for it, to set our hearts and stake our faith upon it. The primitive Church, as we know, did look for it. They expected an *immediate* advent of Christ. They looked for his coming day by day. But for years and ages now we have left off looking for it. The promise still holds its place in our creeds. In our homilies and hymns the phrases in which this great hope once found living expression are still embalmed. But no society can be on the stretch and tip-toe of expectation for eighteen hundred years. And practically, I suppose, no man among us at this late day expects the course and order of the world to be interrupted, to-day or to-morrow, by the advent of the Son of Man in the clouds of heaven. We even sneer or jest, not wholly without reason, at the few among

us who still profess to expect a literal fulfilment of the promise, and who fix first this date, and then that, as the day of the great assize—especially if we learn that they themselves are entering into contracts and covenants which, on their own hypothesis, stretch beyond the crack of doom.

Their nauseous insincerity is a fair mark for satire ; and this, together with the unconscious or unreflecting insincerity of thousands more who continue to repeat phrases—once alive, but long since dead—concerning the second advent of our Lord, have brought the whole doctrine under a cloud of suspicion ; insomuch that men who reason as well as believe—and believe all the more sincerely and deeply because they reason—are apt to avoid all mention, if not all thought, of it. And yet can we, any one of us, doubt that a second advent of the Saviour and Ruler of men *is* promised in the New Testament ? Can we doubt that this is the *great* promise of the New Testament ? If not, are we not bound to make it a living reality to our faith, a sustaining hope amid the toils and cares and disappointments of life ? Would it not be wise of us, is it not our duty, before we jest at insincere, or chronological, or too literal interpretations of the promise, to frame some such reasonable conception of it as will make it a real power and a potent factor in our lives ? Are we to give up the great hope which animated and sustained the primitive Church, and that before we have something better to put in its place ? *Must* that be a mere dead blank to us which was a centre of vital and quickening force to them ?

I trust not ; nay, I trow not. There are many ways in which we may hold the same, and yet a better, hope

with those who went before us. But of these it will be enough for my present purpose if I mention only one.

If, then, we take the great promise of the New Testament—the second advent of Christ ; if we divest it of all mere accidents of form and date, and reduce it to its most simple and general terms, what does it come to ? It comes at least to this : that, somewhere in the future, there is to be a better world than this—a world more wisely and happily ordered, a world in which all that is now wrong will be righted, a world of perfect beauty and growing righteousness ; in a word, a world in which He who once suffered for and with all men will really reign in and over all men, his spirit dwelling in them, and raising them towards the true ideal of manhood. And is not that a reasonable hope ? Is it not a great hope ? Does it not make a vital difference to us whether or not we entertain it ?

If in this world only we have hope, we are of all creatures most miserable. It is comparatively easy for the few of us who live in comfort, who have been refined by culture and thought till we can see how the shadows of time lend a new intensity and beauty to its lights, and how pain and suffering are a discipline in wisdom and goodness, to think this world a very tolerable one, and to regard human life as a grand and sacred possession. But think what life is to the countless myriads of our race ; think what the world is, and has been, as a whole. Remember how in all ages the vast majority of men have been plagued by toil, by care, by fear, by sordid penury ; how they have been crushed under the bloody heels of tyrants who were bound to protect them, maimed and tortured, stultified and coerced, by the very priests who were bound to

enlighten and emancipate them; how they have been decimated and degraded by war, by famine, by disease, by ignorance, by superstition: and who can deny that, if this world be all, then human life, taken as a whole, is the most fatal of blunders, of curses the most terrible? If the tragedy of human life be pregnant with no Divine purpose, if there be no better time coming, no golden age of righteousness and peace—if, in short, we can no longer believe in the advent and reign of Christ, then surely every thoughtful spectator of this vast tragedy must say, “It were better for men that they had never been born!”

But if we believe in this great promise, if we cherish this great hope, then can we with patience wait for it. And this is the very posture which our Lord here enjoins. He would have us to be like servants who watch for the coming of their lord, that, when he comes, they may open to him immediately. He would have us believe in, and look for, the advent of a better world, in which all the wrongs of time will be rectified. He would have us sustain ourselves under all the toils and sorrows of our individual lot, and under the still heavier oppressions of the world’s lot, by looking forward to that end and purpose of the Lord God Almighty which will vindicate all the ways in which we have been led, and all the painful discipline by which we have been tried and purified and refined. And whosoever holds fast this great hope for himself and for the world at large, he is a true believer in the distinctive promise of the New Testament, viz., the second advent of Christ, and may use with sincerity all the words and phrases in which it has been expressed.

But we have still to answer our second question,

viz., What is signified by the friendly and bountiful kindness of the Master in the parable? He finds his servants girded to wait on him, and he girds himself to wait on them. They have prepared a banquet for him, and he bids and invites them to sit down to the very banquet they had prepared. What does *that* mean?

It means, I think, that whatever we have done for God, He will do for us; that, when He reckons with us, we shall receive our own again, and receive it "with usury." It is but a metaphorical expression of that great law of retribution which pervades the whole Bible, but the happier face of which we are too apt to overlook—that whatever a man sows, that shall he also reap, *that*, and all that has come of it.

We know very little of the future life for which Christ has bidden us wait and watch. What we shall be, how He will come, it doth not yet appear. His second advent is as mysterious to *us* as his first advent was to the Jews. But this we know, that, if we cherish the great hope of which I have spoken—the hope of a better life in a bettered world—and live by it, we shall receive according to our deeds, according to our works. Even here Nature gives back to every man what he gives to her—wheat if he sow wheat, barley if he sow barley. But Nature is bountiful as well as just; and, while always yielding to man that which he sows in kind and quality, she also, as a rule, multiplies the seed sown, and gives him back far more than he gave to her. And this rule is to hold throughout our career, in the future no less than in the present life. The Divine reward will be at once equitable and bountiful. If in this present life we have shewn some capacity for serving God in serving our fellows, we may be sure

that in the life to come we shall receive *the harvest* of our service : we may be sure that God will do for us all that we have done for Him, and a great deal more.

But what, after all, is the best part of a man's reward for a faithful and diligent use of any faculty here ? It is that his faculty, whatever it may be, is invigorated, developed, refined by use. If, then, I have here used my faculty and opportunity for serving God in serving my fellows, I may hope, I may believe, that hereafter my best reward will be an enlarged faculty of service and ampler opportunities for exercising it. If I love men wisely and sincerely even in this world, I win their love in return, and that is a very sweet and precious reward ; but my great reward is that, by loving them and by receiving their love in return, I learn to love them still more wisely and still more cordially. If I love righteousness here, and pursue it, I find all righteous men and influences on my side, and so get my reward ; but my best reward is that I myself am ever growing in righteousness, in the power of teaching and serving it. If I love truth here, and seek it, I find it, and find that my correspondence with the fact and truth of things brings me manifold advantage ; but still my supreme reward is that my capacity for finding truth and living truth grows by what it feeds upon. And in the world to come the same law holds. If I have served the Master, He will serve me ; but He will serve me best and most of all by making me a more skilful, faithful, and happy servant.

This is the great law of retribution, the great law of reward, laid down in the Bible from end to end, confirmed by our daily experience in every province of thought, inquiry, action, and illustrated by the parable

before us. And what we need specially to emphasize is this—how reasonable and equitable a law it is, and how it meets and breaks all those objections to the Christian doctrine of a future life which are so rife just now on the lips and pens of men who, with all their excellences and powers, have not been at the pains of studying the Biblical records for themselves. We are told that the heaven we expect is an arbitrary and capricious reward, out of all proportion to the scale of our previous life, for which we have done little or nothing to prepare ourselves, and having little or no relation to the character we have formed in ourselves, to the capacities and moral qualities we have cherished and developed as we passed through the hours of time. We are charged with “other-worldliness,” and are told that our very hope of reward, our hope that Christ will come in glory to glorify Himself in them that love Him, is selfish and base ; that we ought to love virtue, truth, righteousness, for their own sake, and not for any gain we hope to get thereby. But if we hold the Christian hope as defined by Christ Himself, and by the whole teaching of Scripture, what room is there for such objections and taunts as these ? If I believe that I shall reap hereafter what I have sown here and now ; if I believe that, because I have loved God and man here, He will reward me hereafter with a larger capacity for serving them, is there anything degrading, is there any “eternity of the tabor” in such a reward as that ? Is there anything arbitrary in such a reward as that, or anything unreasonable, or selfish, or base, in my hope that I may receive it ? On the contrary, is it not most reasonable, is it not in accordance with the most scientific interpretation of the facts of observation and

experience, to believe that my capacity for service will grow by use? Is it not a very noble and unselfish reward for having in any measure done my duty here, that I should be able to do it more effectually and more happily hereafter?

Let us watch, then, for the coming and kingdom of Christ; let us cherish the pure unselfish hope that, if we serve Him in this life, He will serve us in the life to come, and serve us most and best of all by making us more capable and accomplished servants.

S. E. C. T.

STUDIES IN THE LIFE OF CHRIST.

X.—JESUS AND THE JEWS.

THERE are three things that at once characterize Jesus and his disciples, and distinguish them from the men who have founded the other great religions of the world. (1) What may be termed their secular and social sanity; (2) the calm religious temper and reasonable religious spirit in which they lived and acted; and (3) the entire absence of political character and motive in their words and works, methods and aims. Men deeply moved tend to become extravagant, the victims of passions so molten as to consume, or so liquefied as to quench, their common sense. When the motives that move are religious, come from the sudden and intense realization of the spiritual and eternal, the extravagance assumes one or both of two forms: either hatred of the world, its comforts, its wealth, its pursuits, whatever is every-day and present, attractive and lovable on earth and in time; or the passion after extraordinary relations, unnatural modes of intercourse with the unseen, ecstasies,

visions, dreams, trance-like states that transcend nature, invade the awful presence of God, and snatch, as it were, from his hand mysteries beyond the grasp and hidden from the eye and ear of mortals. But in the spirit of Christ there lived a serene and radiant sanity. He loved the world, did not hate its wealth or its wisdom, or awaken fanaticism against the art that had beautified, or the thought that had dignified, or the treasures that enriched, earth and the life of men. And the Spirit that lived in Himself He made to reign in the men and society He formed. The knowledge of God He communicated created relations with Him so sweet and peaceful that they needed no other and desired no more. His disciples were lifted to a higher plane than the one known to the men who crave after extravagant or ecstatic modes of speaking to God, or being spoken to by Him. And as was their knowledge so was their temper and spirit. Christ created an enthusiasm too real to be noisy, too deep to be evanescent, too sober and sane in nature to be unwise in action. Their aims and methods were his because He had made his thoughts and spirit theirs ; they lived for the kingdom of God, and did not concern themselves about the kingdom of man.

But while within the new society a fine process of assimilation to its Founder was going on, without it, an opposite process was in active and ominous operation. Antagonism was being evolved, suspicion was growing into aversion, silent dislike into manifest and articulate hatred. Jesus was not like Judas, the Gaulonite, a theocratic zealot, a rebel against Rome, resolved to expel the foreigners and free Israel. He had not, like the Baptist, invaded the arena of politics, and attempted

to become a teacher of courts and kings. And Rome did not feel as if it had a quarrel with one who had no quarrel with it; or Herod, as if he must crush one whose path and purpose were too elevated to cross his. But the extraordinary thing is that Christ's abstinence from politics helped to evoke a hatred that made the men who claimed to be the most pious and patriotic in Israel his absolute foes. While the Baptist had been full of strong stern words, had denounced scribes and Pharisees as a "viper's brood," worthy of "the wrath to come," they had yet gone to his baptism and been "baptized of him in the Jordan, confessing their sins." But though Christ had been gentle in spirit, soft and sweet in speech, always and everywhere benevolent and beneficent, yet they had never stood in the circle of his disciples ; had, instead, met Him with a hate so deep, that to be gratified it was willing to sink its hitherto deepest hatred. Now, why this difference of feeling, of attitude and action ? Why did they applaud the John who filled the air with his poisoned epithets, and pierced them through with his sharp invective, while they condemned and crucified Him who did not cry, nor cause his voice to be heard in the street, who did not break the bruised reed, nor quench the smoking flax ? The question has interest enough to deserve an attempt at an answer.

It certainly does at first sight look strange that the opposition to Jesus should have originated with the Pharisees, and been by them conducted to the disastrous point where the tragic end became not only possible, but inevitable. They were the party of conviction, devoutly religious, splendidly patriotic. They were not like the Sadducees,—an aristocracy of blood and

office—but a school or society penetrated and possessed by commanding religious beliefs. Their devotion to their theocratic national ideal was equal to almost any sacrifice, rose into a fanaticism that became now and then sublime. It were an insult, not simply to historical criticism, but to historical truth, to imagine that these men were in their opposition to Christ hypocritical, or in any way dishonest to their own convictions. They were even tragically honest—too terribly in earnest to be hypocritical. But this only makes their attitude and conduct the more strangely pathetic and instructive. It is, indeed, a most significant problem, How could men so enthusiastically loyal to a pure and lofty monotheism become so fanatically opposed to the spiritual truths and sublime monotheistic beliefs that were personified in Jesus?

Geiger has said,¹ "Pharisaism is the principle of continuous development," and Protestantism is only its "perfect reflected image." The first statement is, when properly qualified, finely true; the second, curiously incorrect. There is a development marked by the increasing authority of the letter over the spirit, and a development characterized by the increasing superiority and dominion of the spirit over the letter. The former is Pharisaism, the latter, Protestantism. There is nothing so unethical as an authoritative letter, nothing so moral as an awakened and regnant spirit. The one tends to make and keep man conscious of the morality embodied in his own nature, of the God who lives and speaks in his own conscience; but the other makes him the victim of arbitrary rules, that become with increasing authority increasingly minute, exercising a

¹ *Sadducäer und Pharisäer*, p. 35.

tyranny fatal to the faintest freedom. The continuous development of the letter is but the progressive enslavement of the spirit, with the consequent death of independent morality, *i.e.*, the reign of God through the conscience.

Now Pharisaism signified the authority and continuous growth of the letter. It believed that God was present and active in Judaism, that its unfolding was but the unfolding of his Will. It ascribed to the traditions of the Fathers, or the elders,¹ legal, *i.e.*, Divine, authority. The scribes and Pharisees sat in Moses' seat, and made laws as authoritative as his.² Moses was said to have received the law on Sinai and then committed it to Joshua, Joshua to the elders, the elders to the prophets, the prophets to the men of the Great Synagogue, who thus, as the makers of the oral, took their place beside the creators of the scriptural, law. And the oral became in reality more authoritative than the written. Rabbi Eleazer had said, "He who expounds the Scriptures in contradiction to tradition has no inheritance in the world to come;" and so the Mishna recognizes the voice of the interpreter as more authoritative than the voice of the interpreted. "It is a greater crime to teach against the words or ordinances of the scribes than against the Scriptures themselves."³ Now a living and speaking letter is, in some respects, worse than one written and dead; is more absolute, can be less easily eluded, is more ubiquitous, can at once be more ruthlessly comprehensive in its grasp and more fatally minute in its details. Where the right of the individual reason to interpret

¹ Jos. *Antiq.* xiii. 16, 2. Matt. xv. 2; Mark vii. 3.

² Matt. xxiii. 3. Jos. *Antiq.* xiii. 10, 6, xviii. 1, 2.

³ Schürer, *Neutest. Zeitgeschichte*, p. 430.

the law is allowed, there may be liberty ; where the right is denied, there must be bondage ; escape is impossible ; an infallible interpreter is an absolute authority. And under this authority the Pharisees stood, and their obedience was as fanatical as the authority was exacting. The Moses and prophets they knew were not those of history, but those of the schools. Their God was the God of oral tradition, infinitely concerned about legal minutiae, not the God of the great spirits that had made the faith of Israel, infinitely concerned about righteousness and truth. They had faith enough, were believers of the most strenuous sort ; but a faith is great, not by virtue of its subjective strength, but by virtue of its objective reality. The belief that the best thing God could do for the world was to create the traditions and institutions of Judaism was a belief that could generate the fanaticism of the tribe, but could not inspire the enthusiasm of humanity.

We must now imagine Christ and the Pharisees face to face. They were like personalized antitheses, the Pharisees representing tradition, Christ the rights of the spirit inspired of God. The contradiction was absolute. It is ridiculous to say, with the latest historian of the sect,¹ that "the antagonism existed only as to questions of conduct." The conduct of the Pharisees was but the natural and inevitable result of their beliefs. If their conduct was offensive to Christ, their beliefs were more offensive still. On their own principles their conduct was excellent ; it was only when measured and tested by his that it became bad. And as He condemned their behaviour they condemned his, and for similar reasons. His embodied his spirit,

¹ Cohen, *Les Pharisiens*, vol. ii. p. 29.

his ethical and religious ideal; and men who held the ideal to be false could not admire the reality as beautiful. The opposition as to conduct thus masked a deeper antagonism, one as to the nature and essence of religion, as to the law, as to the truth and character of God, his purposes and relations towards man. Their aim was to make their people the people of the law, every man throughout obedient to its every precept. The aim seemed great and noble; but in such matters everything depends on the nature of the law to be realized. Here it represented no high ideal, but only a multitude of juristical and ceremonial prescriptions. The cardinal duties were of course enforced—Moses had secured that—but the law that so lived and grew as to be a progressive revelation after a very curious sort, was a law of ritualistic acts and articles, a species of inspired or revealed casuistry. Moses had commanded the Sabbath day to be kept, but this finely general command had to be interpreted. It was declared that there were thirty-nine kinds of work prohibited, but each kind specified became in turn the subject of new discussions, distinctions, and prescriptions. It was, for example, pronounced sinful to tie or to loose a knot on the Sabbath. But there are many kinds of knots, and it was not always possible to be certain whether an exception might not be made in favour of some knot or knots of a special sort. So it was explained that if a knot could be loosed with one hand it was not a sin to loose it; but a sailor's knot or a camel-driver's must not be touched.¹ Then the prescriptions related not simply to works forbidden on the Sabbath, but to acts or chances that involved only a

* Schürer, *Neutest. Zeitgeschichte*, p. 485.

possible profanation. The tailor was not to go out in the dusk with his needle, or the writer with his pen, lest he should forgetfully allow himself to do the same after the Sabbath had begun.¹ And these are but typical acts of legislation. An ideal constructed on such lines may be fanatically loved, but the love can as little ennable the law as dignify the man.

We can but ill imagine how abhorrent to Christ must have been the notion that such laws were God's, and the obedience they created pleasing to Him. The strength of his love to the pure theocratic ideal can alone measure the greatness of his aversion to its miserable counterfeit. He condemned equally the conduct of the Pharisees and their perversions of the law, found in their unveracious dealing with the Scriptures the secret and explanation of all their other unveracities. Their traditions transgressed the commandments of God.² Moses, like a wise law-giver, certain that the family was the basis of society and the state, had made honour to parents the first and fundamental duty of man to man; but they had set the Rabbi above the Father, made the teacher of wisdom stand, as to his claims on obedience and service, above the parent,³ and had instructed the people how, under pretext of doing honour to God, they might neglect father and mother.⁴ The most absolute slave of the letter is always the man who does it most violence. While he professes to be devoted to the law, he devises interpretations that annul its most distinctive precepts; and so the blamelessly faithful Pharisee was inwardly unfaithful and impure.⁵

¹ Schürer, *Neutest. Zeitgeschichte*, p. 488.

² Matt. xv. 3.

³ Schürer, *Neutest. Zeitgeschichte*, p. 442.

⁴ Matt. xv. 6.

⁵ Luke xi. 39.

The one Christ drew, praying in the Temple,¹ was but a type of the man their beliefs tended to create, and was possibly so familiar and true that the sect could hardly understand the reason and righteousness of the judgment it was designed to express; might rather, in a bewildered way, regard it as a portrait they would have praised, had it not so evidently embodied its painter's disgust. Yet Christ's condemnation did not here reach its severest point. That point was reached only when He denounced their infidelity to their own laws, as well as to God's, so touching the last and most awful depth of the unveracity produced by the worship of the letter. It was the boast of the scribes that they loved the law, the truth and wisdom of the Fathers, too well to teach for fee or reward;² yet they "devoured widows' houses, and for a pretence made long prayers."³ It was no wonder that Christ warned his disciples against "the leaven of the Pharisees,"⁴ and declared to them, "Except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven."⁵

The antagonism of Christ and the Pharisees was thus essential and radical. It was so sharp and direct that they could not regard Him otherwise than with mingled amazement and horror. It appeared a most impious thing to deny and deride tradition, the more so that the denial rested on a conception of God and his Word that contradicted the conception of those schools whose voice had been to them for generations as the

¹ Luke xviii. 9-14.

² Gfrörer, *Das Jahrhundert des Heils*, vol. ii. pp. 156-60. Schürer, *Neutest. Zeitgeschichte*, p. 443.

³ Mark xii. 40; Luke xx. 47.

⁴ Matt. xvi. 6; Mark viii. 15; Luke xii. 1.

⁵ Matt. v. 20.

voice of God. They never imagined that He could be right, or they wrong. How could they, when they believed that they possessed this absolute and exclusive inspiration of God? They could not pause to examine his claims or meaning—that had implied the possibility of his truth and their error. There was only one thing possible—an antagonism of action and feeling as sharp and bitter as the antagonism of thought and speech. His gentle spirit, his beautiful character, his winsome ways and words, might make opposition a sore thing to their souls; but the more the cruel inconsistency of love and duty, of the things wished with the thing that must be done, was felt, the more would their conduct become the Pharisaic counterpart of the higher heroism. They could not allow their Judaism to perish, and it was better that they should ruin Christ than that He should ruin it. How the antagonism of idea became an antagonism of act is what we have now to study, that we may the better understand the gathering of the forces that were so soon to break at Jerusalem, and in the cross.

We have then to imagine Jesus living and teaching in Galilee. In Jerusalem the jealousies and suspicions that had been awakened by his deeds and words at the feast had not been soothed to sleep. His career in Galilee was watched, his sayings duly reported and considered. The conflict He had shunned rather than courted was forced on Him, penetrated into his happy and beneficent seclusion. In the crowds that assembled to hear Him, dark and disputatious faces began to appear. His fame drew those who suspected and disliked, as well as those who loved and trusted. The enthusiasm was still in flood, but, save in the inner-

most circle, it was an enthusiasm of the sense rather than of the spirit. The possessed of devils had been dispossessed, the palsied strengthened, the lepers cleansed, the blind restored to sight. Jesus, weary of miracles and the curious crowds that followed Him, their souls in their eyes, had returned to Capernaum. Soon the house was filled, the door besieged, and Jesus seized the meet moment to speak the words of truth. While He preached, friends came bearing a man "sick of the palsy," but finding the crowd too great to get near Jesus, mounted on the roof, and let the man down into the house. It is possible that some relation may have existed between the man's physical and his spiritual state. Or it is possible that Jesus was sick of the physical, and wished to escape into the spiritual sphere, by working a moral where He had been expected to work only a bodily change. Whatever the reason, it is certain that his word to the man was, not, "Be whole," but, "Son, thy sins be forgiven thee." Into this saying was condensed the whole question of his claims. It asserted by implication his idea of the new kingdom, his right to be the king, his power to exercise the highest kingly functions. It was so interpreted by certain scribes who were present, and who by gesture or otherwise showed their denial of his claims. He blasphemed—forgiveness was the prerogative of God. Christ's answer was characteristic, one of act rather than word. The Pharisee believed that miracles were of God—a sign from heaven, a proof of its inspiration and authority. So Jesus, calling in the one proof they admitted and did not dare to deny, said to the sick man, "Arise, and take up thy bed." Yet there is no insult a man resolved not to be convinced so much

resents as an argument he cannot answer. It only confirms his antagonism by intensifying his hate. The scribes might have forgiven the blasphemy; the miracle that proved it sober truth they could not forgive.

The conflict thus commenced must proceed. The offensiveness of Jesus to the Pharisees grew daily. His society was to them a standing affront. He was preaching the Messianic kingdom, yet daring to associate with "publicans and sinners." It was an open outrage against their theocratic and religious idea. Their kingdom of heaven was a kingdom of the Jews, its laws those Mosaic and traditional laws they so fanatically loved, yet so finely contrived to elude and disobey. Within the land and over the people sacred to Jahveh no alien could righteously rule. He was their only lawful sovereign. For a Gentile to exercise regal authority in Judæa, was for him to usurp the place and functions of God; for a Jew to become a minister or agent of his rule, was treason against the Most High. And this was what the publican had become. He farmed and raised the taxes of Cæsar, not only so acknowledged the authority of the Gentile as to deny the authority of Jahveh, but also extorted from his brethren the tributes and taxes that were the signs of their bondage. And so the Pharisee as a patriot hated the publican as a traitor, while as a son of Abraham and the law he hated him still more as false to his faith and his God. And so the publican became an out-caste in Israel, detested and shunned as only the out-caste can be. Isolation made him reckless, exacting, insolent. Excommunication he answered by extortion, and the more extortionate he grew, the deeper became the religious hate, the higher the

barrier which excluded him from the society and worship of Israel. Yet, though the exclusion made him worse, it could not disinherit him ; he remained a child of Abraham, with the instincts that had made his people the people of God living in him neither silent nor dumb. But they craved in vain, their yearning but nourished the despair which he only can feel who has so broken caste as to have destroyed all hope of restoration or return. And so the publicans were the pre-eminent sinners of Judaism, the hating and hated, at once apostates and traitors.

And Jesus invited these men into his kingdom, nay, made one an apostle, a minister and chosen friend. The act was grandly declarative, proved that Christ's was a spiritual theocracy, indifferent to accidental or civil distinctions, alive to the spiritual possibilities or realities in men. But it was a mortal offence to the Pharisees. It contradicted their strongest convictions, crossed their most cherished prejudices, mocked their deepest and most righteous hatreds. It must have been with an altogether indescribable horror that they saw One whose special mission it was to preach the kingdom of heaven opening it to "publicans and sinners." Hence came many conflicts. The first thing that shocked them into speech was the call of Matthew, and the subsequent feast in his house. Christ's answer to the question, "Why eateth your Master with publicans and sinners?" "They that are whole need not a physician, but they that are sick,"¹ expressed his mission as He understood it, shewed the essential contrast of his idea to theirs. But they were too possessed with their own to comprehend his idea. They knew

¹ Matt. ix. 10-13; Mark ii. 14-17; Luke v. 27-32.

the force of a stinging epithet, and named Him “the Friend of publicans and sinners.” But their scorn could not break Him from his friendship, only wrung from Him some of his noblest words. Of these, two are pictures of the Pharisee, presenting him as he is before God and towards man. In the one he is made to appear as an elder brother,¹ who conceives himself to have been ever obedient; entitled, therefore, to everything his father has to give, free to feel angry and wronged when a younger brother, who has been a prodigal, returns home penitent and is received with joy. The image is most moving, eloquent, real. He is pictured as “in the field,” no idler, a toiler, indeed earning his very inheritance. Then he comes from the field and hears in the house “musick and dancing.” The sound of joy creates in him the suspicion of wrong; he is not above suspecting his father, and does not believe that even in *his* house gladness can be quite innocent. When he hears the cause of the joy—“What these things mean”—he is angry, and will not go in. He has no sense of brotherhood, no love for the lost that can kindle into joy over the found. He is altogether absorbed in himself and in what is due to him. So when the father entreats him to enter, the answer is characteristic. “Lo! these many years do I serve thee, neither transgressed I at any time thy commandments, and yet thou never gavest me a kid that I might make merry with my friends.” There it was, unrequited toil, unrewarded obedience, the very gifts of God below the merits of the man. Then, too, it is a curious obedience, can coexist with its opposite. He is, while proclaiming his obedience, disobedient;

¹ Luke xv. 25-32.

refuses to obey God while declaring that he never at any time transgressed his commandments. The obedience he fancied he gave to God was really given to his own passions and prejudices. He was pious and contented only so long as his will was a law to God. In him dislike to his brother became distrust of his father, and in his mind to receive the one he hated was to cast away himself. The Pharisee could not allow the God who loved the publican to love him, could not descend to be received by a Messiah who received sinners.

The other picture is presented in the parable of the Pharisee and the Publican.¹ Consciousness of virtue lives alike in the attitude and prayer of the Pharisee. He has nothing to ask from God; he possesses everything that is worth having. His prayer is a thanksgiving for his own perfection, which is made the more complete by contrast with the men about him, and especially the publican before him. He is not like other men—an extortioner, or unjust, or an adulterer, or even like the publican yonder—he fasts twice in the week, and gives tithes of all he possesses. The self-complacency, so finely flavoured by a comprehensive uncharitableness, is inimitable. He is good—the rest of mankind bad. He thanks God he is so good that he may, in a euphemistic way, thank himself. When he comes to the list of his positive virtues, the catalogue is remarkable and significant. He fasts and gives tithes—these are his pre-eminent virtues, and in them his glory and his condemnation alike live. But the publican stands afar off, ashamed to stand amongst godly and devout men, conscious of sin, guilty and

¹ Luke xviii. 9-14.

humble before God, with no prayer but the short sharp cry, "God be merciful to me the sinner." Christ's moral is—the Publican is justified rather than the Pharisee: in the one there was the semblance of religion, in the other the reality. God accepts penitence, but rejects sacerdotal arrogance; and the acceptance of God authorizes and vindicates acceptance by his Christ. The man who so worships has a right to the kingdom which God recognizes and ratifies, and where He does so, what matters the contradiction of the Pharisee?

But these points of conflict only prepared the way for others. The controversy had to advance from Christ's personal claims and authority, from the nature and constituents of his kingdom, to his and its relation to the old Law. If there was anything sacred in Judaism, it was the Sabbath; the most awful sanctities and sanctions hedged it round. It seemed essential to their monotheism, necessary alike to their faith and worship. It stood to them indissolubly connected with the origin of the world and of their nation. The Creator had rested on the seventh day, and the Jahveh who had delivered their fathers from Egypt required the Sabbath to be sacred to Him. They were bound to observe it by reasons alike religious and political; it was the symbol and seal of their right to be the people of God, possessed of the law He instituted that they might obey. But the day of rest they had made toilsome through sacerdotal observances and minute legal regulations. The Sabbath of Jahveh had been lost in the Sabbath of the scribes. The greatest of the prophets had declared that He could not endure their "new moons and sabbaths;"¹ but the scribes

¹ Isa. i. 14.

proved mightier than the prophet, and their day of tyrannical prescriptions and observances was identified with God's. Against this idolatry of the Sabbath Christ protested in the most direct and practical way. He walked through the corn-fields, and allowed his disciples to pluck the ears of corn.¹ He healed,² and in one case made the man He healed carry the bed on which he had before lain.³ The scandal was great; such profanity had not been seen in Israel. Christ's answers were most significant, each covering the whole question alike of his truth and his relation to the law. In the first case his justification of Himself was elaborate and full. (1) The act was not unprecedented. (*a*) David had done a so-called profane thing, and was blameless—supreme need was to him perfect justification. And (*b*) the priests in the Temple profane the Sabbath: what is proper for the priests is not wrong for the people. (2) Their notion of the Sabbath was fatal to all true worship. Mercy was the best service man could render to God—better than sacrifice. (3) They failed to understand the true end or function of the Sabbath. It was for man; man was not made for it. Laws that turned it into a burden destroyed it; where the service of God was made toil man could not rest. (4) The Son of Man was Lord of the Sabbath—had the right to order it for man's good, to institute or modify it so as to serve his true weal. In the second case Christ but illustrated his own principles. If man needed help, he had the right to it. If the sick could then be healed, they ought to be healed; the act was worthy of the day. In the third

¹ Matt. xii. 1-9; Mark ii. 23.

² Matt. xii. 10-13; Luke xiii. 10.

³ John v. 10.

case, He added a great principle to his previous justification—it was godlike to do good on the Sabbath. God's rest is activity, not idleness. He has everywhere and always been working, and where He works man need not fear to do the same. The action of God nobly vindicates the action of his Son.

The antagonism was thus progressive, advanced from the personal claims of Jesus to the truth and rights of the new King and his kingdom as against the law of the Scribes and the Schools. And so Jesus was to the Pharisee a contradiction that became ever deeper and more exasperating. But while his words and conduct became daily more offensive, his acts grew ever more remarkable. In ordinary circumstances it would have been easy to trace his sayings to the inspiration of the devil; but the circumstances were not ordinary. His antagonism to Satan was as direct and apparent as his antagonism to them. He was miraculously successful in casting out devils. His power over them could not be denied. He was thus a cruel paradox to the Scribes and Pharisees. His words were like lies, but his acts were like the evidences of victorious truth. He was in speech like one who blasphemed, but in action like the very Messiah. They perceived in their blind way that speech and action must have a common root; both must be alike false or alike true. The cruel dilemma thus presented only deepened their exasperation. They resented the acts as an insult, a reflection on their veracity. They had either to abandon their hostile attitude, or frame a theory of the acts that would not only justify, but demand it. Consistently enough they chose the latter. The acts were as evil as the speech; the Actor, like the Speaker, was in

league with Satan. They said, "He casts out devils by Beelzebub."¹ He is but an embodied falsehood, speaking lies, working a lie, professing to cast out Satan, that He may the better serve him. But the charge was as unwise as unveracious. The answer was easy: "If Satan cast out Satan, how shall his kingdom stand? If he work against himself, how can his works serve him? Then, if I cast out devils by Beelzebub, by whom do your disciples cast them out? By Beelzebub, too? Let them be your judges."²

The cycle was completed; fanatical resistance to the light had become fanatical denial of its existence. It was little wonder that Jesus met the deputation from Jerusalem with the question, "Why do ye transgress the commandment of God by your tradition? . . . Ye hypocrites! well did Esaias prophesy of you, saying, This people draweth nigh unto me with their mouth, and honoureth me with their lips; but their heart is far from me."³ "O ye hypocrites! ye can discern the face of the sky, but can ye not discern the signs of the times?"⁴

A. M. FAIRBAIRN.

*"AS OLD AS METHUSELAH:"***A CHAPTER IN ANTEDILUVIAN CHRONOLOGY.****GENESIS V.**

ACCORDING to the generally accepted rendering of the fifth Chapter of the Book of Genesis, the lives of our antediluvian progenitors are to be reckoned by centuries, the oldest of them completing a period of nearly a thousand years. Many suggestions have been ten-

¹ Matt. xiii. 24.

² Ibid. xii. 25-27.

³ Ibid. xv. 3, 7, 8.

⁴ Ibid. xvi. 3.

dered with the laudable object of rebuking our surprise and checking the impulse to incredulity. We have been reminded that the race was then in its infancy, and had not yet succumbed to the deteriorating influences which shorten the term of individual and national life; that man originally was of gigantic build, and so qualified to bear without oppression the otherwise crushing and overwhelming weight of years; that it was the Divine expedient for peopling rapidly the newly-created earth: and that it seems a law of nature that life shortens as civilization advances, and the average term of human existence contracts as we recede from the primeval sources. Such reflections are not without their weight and value, and they are generally accepted for want of better evidence in favour of the popular view of the subject. Yet, with all our desire to be patient and unprejudiced in the investigation of a deep and difficult problem, we cannot help reading between the lines of these arguments a certain distrust of their conclusiveness, and a clearly implied though tacit admission of the reasonableness of further research. "Let no one," says Josephus,¹ "upon comparing the lives of the ancients with our lives, think that what we have said of them is false, or make the shortness of our lives at present an argument that neither did they attain to so long a duration of life; for those ancients were beloved of God, and (lately) made by God Himself; their food was fitter for the prolongation of life; and, besides, God afforded them a longer time of life on account of their virtue (!), and the good use they made of it in astronomical and geometrical discoveries (!!), which would not have

¹ *Antiq.* i. 5.

afforded the time for foretelling (the periods of the stars), unless they had lived six hundred years." And he mentions Manetho, Berossus, Mochus, Histiaeus, Hesiod, and others, as witnesses to the truth of what he had written. "But," he adds, "let every one look on them as he thinks fit."

It may, however, fairly be questioned whether the half-conscious misgivings of intelligent and candid students of Scripture extend to any degree of disbelief in the accuracy of the Sacred Narrative. Our faith in the inspiration and Divine authority of the Bible rests upon too secure a basis, and has been too firmly established by the results of previous trial and scrutiny, to be lightly shaken by the fact that it contains, or seems to contain, statements, or records of events, which are at variance with modern experience. It is not of the text, but of the careless and superficial expounders of the text, that we are at present sceptical. Once and again it has happened that, at the suggestion or demand of scientific criticism, we have been forced to reconsider, modify, and even alter, the long-held interpretations we had attached at first reading to the letter of the Word; while our faith in the accuracy and truthfulness of the narrative, seen in a new light by profounder study, has only been deepened by the process. We all know, for example, how the ancient popular theory as to the age of the world and the six days' work of creation has been recast under the influence of geological and astronomical discovery. The testimony of the rocks and the mechanism of the stars made our traditional creed of interpretation untenable, while a closer and more enlightened scrutiny of the narrative only brought about a nearer approximation

of Science to Revelation. So with the Deluge. In our passion for minute and exhaustive dogmatism, we overlooked the fact that the narrative was written in popular, not in scientific, phraseology, and that its universal terms—"the whole heavens" and "the whole earth"—must necessarily be limited by the conceptions of the eye-witnesses, guided though they were by the help of the Spirit, and interpreted by the *usus loquendi* of that age. Has the Bible suffered by the ordeal? Has it not rather acquired new authority and reverence in our minds as evidence has multiplied that the Author of the book of nature is the Alpha and Omega of the written Word; and these "contradictions," apparent only and fanciful, have disappeared under the investigation of those who had the mind of his Spirit? We have seen how human theories, however ingenious and ancient, may be shattered; how principles of interpretation have to be remodelled; how systems must be changed to suit the requirements of the ages; while free from these mutations the Word standeth sure—"the scriptures cannot be broken."

It will not therefore be regarded as irreverent, or as betraying any scepticism of the facts of Revelation, we venture to dispute in these pages the accepted theory of Antediluvian Chronology. The common saying, "As old as Methuselah," is founded, we hope to shew, on a mistake. We suggest that another interpretation of this famous Chapter, more in accordance with Bible usage and phraseology, beset with fewer difficulties of an extraordinary, I will not say of an insuperable, character, and making no needless demand upon our credulity, is at all events possible. Professor Newman, in his "Phases of Faith," has pointed to

these almost inconceivable ages of the Antediluvians as an early stumbling-block to his acceptance of the Scriptures as an inspired book. Others who have shared his scruples have satisfied themselves that, as in the account of the Creation which precedes, and of the Deluge which follows, a probable solution has been found, so, in this case also, light will arise in the darkness ; whilst many, doubtless, of easier temperament, are fain to adopt Lord Melbourne's mode of treating a difficulty—"Can't you let it alone?" If we can, therefore, remove any hindrance to the study of the Sacred Text, displace any prejudice that may lurk in the minds of its enemies, or lift any obstacle from the path of younger students or weaker believers, we shall have done service by questioning the pre-eminence of Methuselah.

The theory, then, advocated in this paper is, that, of the two dates which are given in this chronological Chapter of Genesis in connection with the name of each of the patriarchs, the former represents the age of the individual, the natural period of his life, the latter the age of the dynasty or sheikship which bore his name. Thus the natural life of Adam was 130 years, while the dynastic life of Adam—each successor taking that name—was 930 years. So with Seth, who lived only 105 years, but whose official title extended to 912 years, when it became extinct, the last of his name having died. This we take to be the simplest and true interpretation of the following verses:—

This Book : the generations of Adam.

In the days God made Adam,
In the likeness of God He made him ;
Male and female He created them.

And He blessed them.

And He called their name Adam in the days of their creating.
 And Adam lived thirty and a hundred years.
 And he begat (one) in his likeness, and according to his image.
 And he called his name Sheth (Appointed).
 And there were days of Adam after he had begotten Sheth : eight hundred years.
 And he begat sons and daughters.
 And all the days of Adam which he lived were nine hundred years and thirty years.
 And he died.
 And Sheth lived five years and a hundred years.
 And he begat Enosh.
 And Sheth lived after he begat Enosh : seven years and eight hundred years.
 And he begat sons and daughters.
 And all the days of Sheth were twelve years and nine hundred years.
 And he died.

i. There are certain expressions in this narrative that appear to favour our theory of interpretation. "He called *their* name Adam in the days of their being created." Here, evidently, the word Adam is used in a generic sense, to designate, not only the individual, but the family or race which God had created in him. "Adam" was the name of the clan or dynasty. The race of the "red earth" was the first to bear rule in the world. The successive chiefs, or heads, or fathers of the tribe had, doubtless, distinctive appellations of their own, marking the order of their descent from Adam, the first of his race, as well as the patronymic; but in the lapse of ages this has been lost. There are many parallel cases in Scripture—Abimelech, Amalek, Og, Cæsar, &c. The most striking instance is that of Pharaoh. This official title—from P-RA, "the sun"—was borne by the kings of Egypt during a period extending to 1,600 years. Ten Pha-

raohs are mentioned in Scripture. The Pharaoh of Abraham's day is supposed to have been the first of the fifteenth dynasty, Pharaoh *Salatis*, B.C. 2081. The Pharaoh of Joseph, the last of the shepherd-kings, was Pharaoh *Apophis*. This dynasty lasted, according to Josephus, 260 years. Manetho says the Israelites left Egypt in the reign of Pharaoh *Menptah*, B.C. 1732. He reigned forty years, and was of the seventeenth dynasty. The others are less difficult to identify in profane history. The Pharaoh of Zedekiah was Pharaoh *Hophra*, second successor of Pharaoh *Necho*, who reigned about 590 B.C.¹ The sacred writers speak of them all simply as "Pharaoh," giving merely the official title, and adding nothing, except the death of Menptah at the Exodus, to forbid the belief that Pharaoh had lived for 1,500 years. Would it not therefore be strictly in accordance with Eastern and Scripture usage to say that "Pharaoh (Salatis) lived so many years, and begat sons and daughters. And all the days of Pharaoh were so many thousand years, and he died"? Nay, may we not go further, and say, This is to a large extent the custom even of modern historians? Take a page from the index of Carlyle's history of Frederick the Great, the line of the Hohenzollerns, or from the chronicles of the House of Plantagenet, or Tudor, or Stuart, or the line of Bonaparte (Napoleon) or the Guelphs, and it becomes easy to understand the process of simplification, and how such phrases as "the Hohenzollern or the Hapsburg of that day," "the Lord Derby of that time," "the Douglas of that age," originate and become stereotyped. The names of successors are forgotten, but the founders of the race are

¹ Smith's "Bible Dictionary."

"engraven with an iron pen and lead in the rock for ever."

2. It is likewise noteworthy that, to the dynastic names in this Chapter, two distinct dates are attached. "And Adam lived thirty and a hundred years. And he begat . . . Sheth." "And all the days of Adam were . . . nine hundred and thirty years." "And Sheth lived five years and a hundred years. And he begat Enosh. . . . And all the days of Sheth were twelve years and nine hundred years." If we are to understand "the thirty and a hundred years" as the term of Adam's natural life, while the "eight hundred years" measure the duration of his dynasty, the significance and propriety of the two periods specified become at once apparent: on any other supposition they are meaningless repetitions. Has the age of Adam after the birth of Sheth been so distinctly chronicled and added to the previous years, and the result given, simply to record the age of one individual? This is barely credible. Mark, too, the force of the uniform division of these patriarchal lives throughout the Chapter into two periods. Sheth was certainly not the firstborn of Adam, and it may well be doubted whether Enosh was the firstborn of Sheth; nor is it probable that more than a century should have elapsed before many of these patriarchs were blessed with children. Why, then, should the birth of these particular descendants be a dividing-line in the chronology of their father's life? If their birth is to be understood as marking the date of a new dynasty, or sheikship, whilst the old stock continued its government, as with England and her colonies—*e.g.*, the United States—the double chronology and elaborate summing-up of

the result becomes intelligible: it is otherwise pointless and unnecessary.

3. The names given in “this book of generations” are evidently the official titles of Eastern chiefs, or, as the Bible designates them, “fathers of nations.” There is a striking parallelism between the first and second and third verses of the Chapter. God made Adam “*in his likeness, and called their name Adam.*” “And Adam begat (*a son*, but the words are not in the Hebrew text, and may be rendered an heir, or successor) *in his likeness, and according to his image, and he called his name Sheth.*” Now it is held by many expositors¹ that the phrase, “God created man in his likeness”—literally, “after his shadow”—refers to the headship of Adam over the creatures. Being in his Maker’s likeness, he held dominion. The “image” has reference to character, the “likeness” to government. The “image” was broken at the Fall, but the god-like quality of command remained. He still retained dominion over the creatures, though they had fallen in him. He was federal chief of a fallen world. It is said of the Second Adam in Hebrews i. 3: ὥν ἀπαύγασμα τῆς ἁβέξης καὶ χαρακτὴρ τῆς ὑποστάσεως. In the Hebrew Version of the New Testament the χαρακτὴρ τῆς ὑποστάσεως is rendered, *u-tselem panav*, “the *image* of his presence,” or countenance. When we read, therefore, that Adam begat (an heir) *in his likeness, and called his name Sheth—the Appointed*—we may naturally infer that Sheth inherited from him his power to rule. The other “sons and daughters,” who lived and died in obscurity, are not mentioned; but these builders of cities, founders of kingdoms, “fathers of nations,”

* See also Mr. Darby’s “Synopsis.”

left their mark in the old-world history, and thus purchased for themselves everlasting remembrance.

The conjecture is further strengthened by the study of the records of post-diluvian chronology. Here only the heads of the great Noachian families are chronicled. Thus the sons of Ham were Cush, Seba, Havilah, and Raamah. "And Canaan begat Sidon his first-born and Heth." Shem is spoken of "as the brother of Japheth *the elder*."¹ Now Japheth was not the elder brother of Shem, nor was he the *greater* (*לִרְאֵב*) in Noah's family; for Shem was the father of Heber and Abraham, and it was said of him, "God shall dwell in the tents of Shem, and Canaan shall be his servant."² Shem was therefore the brother of Japheth "the elder," or chief of the tribe, so called to distinguish him from others of his race who were not "elders" at the time.

If we are right, therefore, in supposing that the names in this ancient catalogue are official and dynastic, we can hardly resist the conclusion that the later date, comprising many centuries, indicates, not the lifetime of an individual, but the duration of his dynasty.

4. The average natural life of these Antediluvians—supposing it expressed in the former of the two figures—accords with the reservation which God makes when He threatened, on account of inherent depravity, to withdraw his Spirit, and destroy the ancient world.

And Jehovah said, My Spirit shall not contend in man for ever, inasmuch as he also is flesh: but his days shall be—*v'hayu yamayv—an hundred and twenty years.*³

He would humble their pride and punish them for their sin, yet He would not shorten their term of days. This is the fair and obvious meaning of the words;

¹ Gen. x. 21.

² Ibid. ix. 27.

³ Ibid. vi. 3.

nor would any other have been sought had we not been under the spell of immemorial tradition as to the ages of the preceding patriarchs. The idea of Josephus, that they refer to the 120 years yet to elapse before the Deluge, is ingenious, but will hardly be deemed satisfactory. Assuming, however, that the words imply that six score years were to constitute the allotted span of human life—the "three score and ten" probably relating to Israel in their exceptional circumstances in the wilderness, and mentioned only in the Song of Moses¹—we find that this is the actual average of the antediluvian patriarchs, allowing 150 years to Noah, whose ark-building alone occupied 120 years.

5. Another argument for this method of interpretation may be drawn from the unmistakable marks of age on those post-diluvian patriarchs whose biography has been more fully transmitted to us, who reached the allotted average of human life. It was considered miraculous that Abraham should have a son when he was a hundred years old, although he was, if the popular theory be accepted, a contemporary of Shem and Japheth.

And these are the days of the years which Abraham lived.
He lived a hundred years, and sixty years, and fifteen years.
And Abraham expired and died in a good old age, *an old man*,
and full of years. And he was gathered to his people.²

And Isaac, who lived a hundred and eighty years (and he
was blind with age when Jacob deceived him), expired and died,
and was gathered to his people, *an old man*, and full of days.³

Jacob lived a hundred and forty and seven years, and the
eyes of Israel were dim for age, so that he could not see.⁴

Terah, indeed, according to the Septuagint Version, lived 205 years, and if so, the palm of age belongs to him rather than to Methuselah. The Samaritan copy,

¹ Psa. xc.

² Gen. xxv. 7, 8.

³ Ibid. xxxv. 29.

⁴ Ibid. xlviij. 10.

however, with a higher degree of probability, gives 145 years, when he died in Haran.¹ But if these men, at a hundred, were stricken with age, how shall we think of them holding intercourse with the builders of the ark, those men of mighty frame and herculean strength, "familiar," like Wordsworth's mountains, "with forgotten years," and believe that the contemporaries—for so tradition represents them—were of the same stock, inheritors of the same flesh and blood? The lion and the lapdog are more akin, the cheetah and the domestic kitten have more in common, than the gigantic Shem and his Mesopotamian descendants, could we suppose them to have met in friendly conference "between the rivers."

If we add to these arguments the absolute silence of Scripture upon the subject, the singular fact that, while the curse of the Fall, the loss of Eden, the Deluge, the destruction of Sodom, and other judgments betokening the Divine anger against sin, are again and again referred to in the Sacred Volume, this appalling shortening of human life from a thousand to a hundred years, the heaviest of all temporal penalties, is never once mentioned, our conviction deepens that the average from the beginning was 120 years. True, we cannot raise a simple negation to the rank of positive evidence; yet this most significant silence, where every circumstance and motive invited utterance, will not be without its influence with earnest and candid students of this problem of the past.

It would extend this paper unduly to anticipate and answer the objections that may be urged against our theory of interpretation. The discrepancies between

¹ Smith's "Bible Dictionary."

the Hebrew, Samaritan, and Septuagint Versions, at which we have hinted, that indicate substantial agreement upon the facts; the distinct statement that Noah (one of his name and race) was 600 years old when he entered the ark; the apparent gradual diminution in the ages of the postdiluvian races till the days of Abraham—till Moses, according to Josephus; these and other difficulties, that take their rise chiefly in preconceived opinion, may form the subject of another chapter in *postdiluvian chronology*. Meanwhile let us not forget the words of Coleridge, “A theory—θεωρία—only helps *investigation*; it cannot invent or discover.”

R. BALGARNIE.

WIND AND FIRE MINISTERS OF GOD.

PSALM civ. 4; HEBREWS i. 7.

In the Epistle to the Hebrews we read, “And of the angels he saith, Who maketh his angels spirits, and his ministers a flame of fire.”

The Greek is: καὶ πρὸς μὲν τοὺς ἄγγέλους λέγει, Ὁ ποιῶν τοὺς ἄγγέλους αὐτοῦ πνεύματα καὶ τοὺς λειτουργοὺς αὐτοῦ πυρὸς φλόγα.

This agrees exactly with the Septuagint Version of Psalm civ. 4, from which the quotation is taken, except in the substitution of *πυρὸς φλόγα* for *πῦρ φλέγον*, a substitution which in no way affects the sense. The English Version, however, is clearly wrong in translating *πνεύματα* by “spirits,” for such a rendering entirely destroys the parallelism. It is plain that the words ought to be translated, “Who maketh his angels winds, his ministers a flame of fire.” The two clauses are thus in strict parallelism. But the question

still remains, What is meant by such an expression? The text from the Psalm is quoted as a proof text, as one of those which support the writer's main argument in this section of his Epistle, viz., that the Christ as Son of God has a dignity higher than that of the angels. He places in sharp contrast those passages of the Old Testament in which God speaks of the Messiah as his Son, and those in which He speaks of the angels; arguing, that however great the angels may be in majesty and power, they yet hold a subordinate place in the administration of the world. The angels of God are called upon to do homage to his Son (Verse 6); they are servants employed by Him in his natural government of the universe (Verse 7), and in his special providence as exercised towards his children (Verse 14).

There can be no doubt of course as to the rendering of the Greek: the object and the predicate are clearly distinguished. The only question is as to the sense in which God *makes* his angels winds, his ministers a flaming fire.

Some expositors have explained this as meaning that God's angels are the secret agents by whom all the various phenomena of the world exist; that they are not merely employed on special missions and for particular purposes; that what we see working around us are not blind forces of nature, but beings to whom natural objects are a veil concealing their operations. In the words of a devout and eloquent writer: "Every breath of air, and ray of light and heat, every beautiful prospect, is, as it were, the skirts of their garments, the waving of the robes of those whose faces see God in heaven." This view in fact assumes that the whole mechanism of the universe is ordinarily

carried on by the administration of angels. Such a view, however, implies a scheme of the universe which it is not very pleasant to contemplate; and it goes beyond anything to be found in Scripture. We read no doubt much of angelic mediation. We are told that the Law was given by the interposition of angels; that the Most High came to Sinai accompanied by "holy myriads" of these shining ones. Angels, according to the theology of the Book of Daniel, play a part in the political convulsions of empires. The little ones of Christ's kingdom, according to our Lord's own words, are under the tutelary guardianship of these blessed spirits. In the passage immediately following that on which I am commenting, we read that they are sent forth for purposes of ministry (*εἰς διακονίαν ἀποστελλόμενα*), that in this world of sorrow and trial they "come to succour us, that succour want." In the imagery of the Apocalypse they are represented, not only as executing God's judgments upon earth, but as having the control of the elements. There are four angels who hold the four winds:¹ there is an angel that has power over the fire,² and an angel of the waters,³ and an angel "standing in the sun."⁴ But without urging that the language of the Apocalyptic vision is symbolical, and not intended to be taken as a description of literal matter of fact, the offices here ascribed to angels have evident reference to their agency on special missions and extraordinary occasions. The same may be said of the singular addition to the narrative of the miraculous cure of the paralytic in the fifth Chapter of St. John's Gospel, where the healing virtue of the water of the pool of Bethesda is ascribed to the influence of an angel. The interpolation in that

¹ Rev. vii. 1.² Ibid. xiv. 18.³ Ibid. xvi. 5.⁴ Ibid. xix. 17.

passage shews that a doctrine of angelic agency was early prevalent in the Church, closely akin to that of which I am speaking; and the interpolation itself may be due, as Tholuck suggests, to a Palestinian reader who held the belief that the powers of nature were under the immediate control and disposition of angels.

The traditional Jewish view, without going so far as this, gives a more literal sense to the verb "maketh." "God," say the Rabbis, "is called the God of Sabaoth (or hosts), because He doeth with his angels whatsoever He will. When He willeth He maketh them sit (Judg. vi. 11), at other times He maketh them stand (Isa. vi. 2); sometimes He maketh them like women (Zech. v. 9), sometimes like men (Gen. xviii. 2). At one time He maketh them winds, at another fire (Psa. civ. 4); *i.e.*, He makes them *assume the form* of winds or of fire."¹ This differs from the first interpretation in assigning special forms with special functions to the angels at the will of God, instead of regarding them as the ordinary instruments by whom the visible creation is sustained in its order.

(β) But it is quite possible to take the verse in a somewhat more extended signification, and one that does not pledge us to so definite a scheme of angelic ministration. It need mean nothing more than this, that God clothes His angels with the might, the swiftness, the all-pervading subtlety of wind and fire. Or, in other words, "God makes the angels as winds, his ministers as flaming fire." This is an interpretation unobjectionable in itself, and not out of harmony with the general scope of the writer of the Epistle to the Hebrews, whose object here is to exalt the glory and

* *Shemoth Rabbah*, § 25, fol. 23.

power of the angels, only to show how far greater He is in glory and power who “ hath by inheritance obtained a more excellent name than they.”

But the next question we have to consider is, Do the LXX. give an accurate rendering of the original Hebrew? In my work on the Psalms I have hitherto felt myself bound to concede the substantial accuracy of their rendering on what appeared to me to be the grammatical requirements of the passage. But it was “only the irresistible compulsion of a grammatical necessity,” to use Bishop Thirlwall’s words, that drove me to adopt it; because, “however satisfactory in itself, it is quite foreign to the context. The Psalmist is evidently speaking of God’s doings in the visible creation, not of the secret agency by which He accomplishes his ends.” God has his palace in heaven, He makes the clouds his chariot, &c. (Verse 3. “It was therefore very much to the purpose to say that wind and fire are his servants and do his pleasure; but not at all to say that He has unseen servants who act as wind and fire.”) In the way, however, of this natural and obvious sense, there appeared to be two serious difficulties: first, the use of the plural predicate in the second member of the verse; and next, the inversion of order of object and predicate in both members of the verse. Let us examine these separately.

1. It seems awkward to say, “He maketh the flaming fire his ministers.” We ought to have either “flames of fire his ministers,” or, “the flaming fire his minister;” both plural, or both singular. This difficulty, however, was partly obviated by Hupfeld’s remark that the plural predicate here is an accommodation to the plural predicate “messengers” in the first member; partly

also, as I think, by the consideration that as by the flaming fire the lightnings are meant, the subject itself is conceived of as plural. But further, there is an instance of an exactly parallel construction in Proverbs xvi. 14—"The wrath of the king is messengers of death"—though this is obscured in the English Version by the introduction of the particle of comparison, "The wrath of the king is *as* messengers of death."

2. But the other, and much more serious difficulty, is the inversion of order of the object and predicate after the verb in both members of the verse. This appeared so serious a difficulty to so profound and critical a scholar as the late Bishop Thirlwall that, whilst he felt that the context seemed to require the sense which such an inversion implied, he yet thought it "incredible that the language should have been left in such a state as to make it immaterial as to the sense whether you wrote, 'Who maketh the clouds his chariot,' or, 'Who maketh the chariot his clouds;' and that the reader should have to infer the author's meaning, not from the order of his words, but from extrinsic considerations. I cannot help thinking," he adds, "that more attention should have been paid to this question, and that it should have taken the precedence of every other." This question had, it is true, engaged the attention of Delitzsch, but the passages which he quoted in proof of the possibility of such an inversion of order were not to the point. I am, however, now able to establish by indisputable parallels that the rules of Hebrew syntax were in this respect not the same as those of most other languages. I can adduce two passages from the Prophet Isaiah (and a more careful and extended search would doubtless increase the number) as evidence that

what seemed “incredible” to Bishop Thirlwall, was, nevertheless, admissible, and that it was really indifferent to a Hebrew writer which order he employed. Thus, in Isaiah xxxvii. 26—“That thou shouldest be to lay waste defenced cities (into) ruinous heaps”—in the Hebrew order the predicate, “ruinous heaps,” comes first after the verb, and the object, “defenced cities,” last. Again, in Isaiah ix. 18—“Thou shalt call thy walls Salvation, and thy gates Praise”—the Hebrew order is, “Thou shalt call Salvation thy walls, and thy gates Praise,” it being evident that it was a matter of perfect indifference to the writer whether he placed the object or the predicate first. In the former of these examples it might of course be said that the verb “to lay waste” attracted into closer proximity to itself the predicate “ruinous heaps.” But the latter is quite conclusive as to the condition of Hebrew syntax, and is strictly parallel to the construction in Psalm civ. There can no longer, therefore, be any doubt that the rendering which is most in accordance with the context is also perfectly justifiable on grammatical grounds, and we ought to render :

Who maketh the winds his messengers,
The flaming fire his ministers.

J. J. STEWART PEROWNE.

THE PHARISAIC MODE OF WASHING BEFORE MEAT.

A BIBLICAL NOTE.

ST. MARK VII. 3.—“The Pharisees, and all the Jews, except they wash their hands *oft*, eat not, holding the tradition of the elders.” The word here translated *oft* ($\piνγμῆ$) is one of the crosses of the critics, and has

occasioned a very extraordinary amount of research and discussion. The ancients themselves, who lived comparatively near to the Evangelist's time, and were familiar with Greek as a spoken language, regarded the word as peculiar and debatable. Hence, in the old Latin versions—the “*Italic*”—which preceded Jerome's Vulgate, it receives quite a variety of translations (*pugillo*, *prius crebro*, *primo*, *momento*, *subinde*). The word literally means, *with closed hand*, or *with the fist* (compare $\pi\acute{\nu}\xi$). But what the Evangelist could mean when he says, *except they wash the hands “with closed hand,”* looks perplexing enough. Had it been the case that there was satisfactory evidence, derivable from the Rabbinical writers, that the Jews were accustomed to close the operating hand when washing the other, so that the hand operated on was rubbed, not with the palm, but with the knuckled part of its fellow—that part which washerwomen use when washing clothes—then there would never have been any dispute concerning the Evangelist's meaning. But there is no such evidence, although the whole extent of Rabbinical literature has been carefully ransacked. Some eminent critics, nevertheless, such as Beza, Fritzsche, Meyer, Grimm, adhere to the idea that Mark must have meant that the washing was performed *with the fist*. The same opinion seems to have been entertained by Michaelis, who, in his translation, inserts a long paraphrase of the words (*wobey aber das Waschen für genug ghalten wird, wenn auch die Faust geballet ist*). Grotius had somewhat of the same notion, only he supposed that the meaning is—that the fist was washed by the other hand (*manum in pugnum compositam manu altera lavabant*). This seems almost to reverse the picture of the process that is naturally suggested

by the Evangelist's expression. Yet Calov approves of it.

Lightfoot took an entirely different view of the phrase. He thought that the debatable word meant *to the wrist*. Hammond, Whitby, Wells, Bengel, took the same view. But (1) the word in itself does not mean *the wrist*; and (2) even though it did, the form in which it is employed could not mean *as far as the wrist*, or *up to the wrist*. Le Clerc saw this, and hence, in his Latin translation of Hammond, as well as in his French translation of the Gospel, he interpreted the word as meaning *by putting the fist into water* (*en mettant le poing dans l'eau*)—an interpretation, however, that involves almost as large an amount of arbitrariness as is characteristic of the explication which he rejects. Theophylact exaggerates Lightfoot's notion, and interprets the word as meaning *up to the elbow* (*ἄχρι τῶν ἄγκων*), because, says he, the term does mean *the lengt' from the elbow to the tips of the fingers*. Certainly the term is a measure of length *from the elbow to the fingers* (strictly, it would appear, *to the closed fingers*: see *Stephen's Thesaur. sub voce*); but it is difficult to see how it could ever be the case that the Evangelist's expression could mean *up to the elbow*.

Scaliger, Drusius, Cameron, and many others, take substantially the view of Theophylact, though under a peculiar phase derived from one of the petty precepts of the Rabbis regarding the ceremonial purification. The Rabbis enjoined that a double washing of the hands should be attended to before eating. In the first of the two *the hands were to be held upward, that the polluted water might run off at the elbow*. In the second, which “purified the water of the first washing,” the hands were to be held downward. (See Buxtorf's

Lexicon Talm. p. 1,335.) The critics named suppose that the Evangelist has reference to the elevation of the hands. The Evangelist's expression, however, remains as puzzling as ever, both (1) as regards the fact that it is the *fist*, or *closed hand*, that is spoken of, and (2) as regards the form of the phrase, "with" *closed hand*.

Wetstein — followed by Wakefield and Principal Campbell — takes an entirely different view. He supposes that the debatable word means *a handful* (of water). Hence Wakefield translates, *for the Pharisees and all the Jews never eat "without throwing a handful of water over their hands."* Principal Campbell translates correspondingly, *For the Pharisees, and indeed all the Jews, eat not until they have washed their hands, "by pouring a little water upon them."* It is an ingenious cutting of the knot. But it is entirely unwarrantable. The debatable word does not mean *a handful*. The debatable expression — standing absolutely, as it does — cannot mean *a handful of water!*

What, then, are we to make of the phrase? Our Authorized Translators have rendered the disputed word, *oft*. It was Wycliffe's rendering, and Tyndale's, and Coverdale's. It was the rendering of the Anglo-Saxon Version (*gelomlice*) and of the Gothic (*ufta*). It was adopted, too, into the Geneva, and reproduced in the Rheims. It was Erasmus's rendering. More than all, it was the rendering of the Vulgate (*crebro*), the fountain-head of the whole series of repetitions. Erasmus conjectured that the debatable word was a corruption, and that Mark must have used another word which means *frequently* ("πυκνῶς aut πυκνά aut πυκνῆ"). The translation therefore, so far as Erasmus is concerned, is founded on a conjectural reading. And it is not un-

likely that Jerome himself was just as completely puzzled as Erasmus, and hence the Vulgate Version. It is a remarkable fact, however, that one of Erasmus's conjectural readings—the middle one—is actually found in the Sinaitic manuscript (§), and thence it has actually been introduced into the Evangelist's text by Tischendorf, in the eighth edition of his New Testament. It is a marvellous deference to pay to the fine Old Manuscript. It is far too much, however. The writer of the Manuscript had manifestly been puzzled by the term which he found in the text from which he copied, and, being unable to understand it, he assumed that it was a mistake, and corrected it accordingly. *If the debatable word was not in the Evangelist's autograph, it is inconceivable that any transcriber would ever have inserted it.* And when we dip into the matter a little farther, we may easily see that the reading of the Sinaitic manuscript, if interpreted according to the rendering of the Vulgate (*oft, not much*), could never have been the original reading. There is not an atom of evidence that either the Jews in general, or the Pharisees in particular, or any peoples or persons or person, ever made it a matter of conscience, or a matter of practice, *to wash the hands "frequently" before partaking of food.*

What then? There remains the interpretation of the Syriac-Peshito Version. It renders the debatable word adverbially, by a term which means *carefully* or *diligently*. It is the same term which is employed in its translation of Luke xv. 8. And, assuredly, if the debatable word can bear such an interpretation, all the exegetical exigencies of the case would seem to be met to a nicety. One should suppose that a perfunctory washing of the hands would not have satisfied the

Pharisaic sticklers for fulness and thoroughness in all that was merely outward in religion. On the principle which led them "to make broad their phylacteries, and to enlarge the borders of their garments," they would be careful to give, in all ordinary circumstances, an ample lustration to their hands, however neglectful they might be of their hearts. But it is scarcely likely, notwithstanding their devotion to pettinesses, that they would insist on the cleansing being uniformly performed in one invariable way. It is not likely, at all events, that the whole people would be particular in insisting, or admitting, that, from among the many possible modes of cleansing the hands with water, only one single and singular way should be legitimate. And hence the generic idea of *diligently*, or *carefully*, seems to meet all the requirements of the case. It is true that the debatable word does not occur elsewhere with this adverbial acceptation. Hence the difficulty. But it is, nevertheless, when intrinsically considered, quite a natural acceptation, which may readily enough have obtained a local or provincial currency, although it never found its way up into classical usage or polite literary phraseology. Just as some people speak of doing a thing *with tooth and nail*, when they refer to an effort in which the eagerness of a vicious temper plays an important part; so people in other circles might be accustomed to speak of doing a thing *with the fist*, when the thing had to be done *energetically*, *vigorously*, and *effectively*—almost *pugilistically*, as it were: that is Arias Montanus's word (*pugilatim*). The washing was to be done as if hand were to contend with hand which should be cleanest.

DR. JAMES MORISON *in loc.*

INDEX.

The Dean of Canterbury.

Short Papers on Jeremiah.	<small>PAGE</small>
4. Jeremiah's Labours up to the Fourth Year of Jeho- iakin 	59
5. The Linen Girdle and the Special Function of Nebu- chadnezzar 	230
6. The Capture of Jerusalem, and the Flight into Egypt	304

The Dean of Peterborough.

Wind and Fire Ministers of God 	461
--	-----

Rev. Robert Balgarnie, M.A.

As Old as Methuselah: a Chapter in Antediluvian Chrono- logy 	449
---	-----

Rev. R. E. Bartlett, M.A.

Scripture and the Theory of Development 	117
---	-----

Rev. Professor A. B. Davidson, M.A., D.D.

The Various Kinds of Messianic Prophecy.	
--	--

Part I. 	241
Part II. 	379

Rev. Maurice J. Evans, B.A.

This Unnamed Feast—What was it? 	390
---	-----

Rev. Professor A. M. Fairbairn, M.A., D.D.

Studies in the Life of Christ.

4. The Baptist and the Christ	...	...	...	...	23
7. ¹ Galilee, Judæa, and Samaria	...	...	...	...	98
8. The Master and the Disciples	...	...	...	...	182
9. The Earlier Miracles	...	...	...	...	288
10. Jesus and the Jews	...	...	...	...	431

Rev. Professor John Gibb, M.A.

The Door of the Sheep	359
-----------------------	-----	-----	-----	-----	-----

Rev. Rawson Lumby, B.D.

Christ Feeding the Multitudes	148
-------------------------------	-----	-----	-----	-----	-----

Professor John Massie, M.A.

Righteousness and Justification	257
---------------------------------	-----	-----	-----	-----	-----

Rev. Professor W. Milligan, D.D.

The Candlestick and the Star	202
------------------------------	-----	-----	-----	-----	-----

Rev. Professor H. R. Reynolds, D.D.

The Epistle to Titus.

1. Chapter i. Verses 1-11	...	...	...	...	69
2. Chapter i. 12-ii. 15	...	...	...	...	131
3. Chapter iii.	...	...	...	...	215

Rev. Professor W. Sanday, M.A., D.D.

Some Leading Ideas in the Theology of St. Paul	40
--	-----	-----	-----	-----	----

S. E. C. T.

The Parable of the Dutiful Servant	...	...	...	...	365
The Parable of the Kind Master	...	...	...	...	420

¹ Nos. 5 and 6 will be found in Vols. iii. and iv.

Rev. Professor D. W. Simon, M.A., Ph.D.

Science and Philosophy	321
------------------------	-----	-----	-----	-----	-----	-----

Rev. Rayner Winterbotham, M.A., B.Sc.

The Ministry of Angels	409
------------------------	-----	-----	-----	-----	-----	-----

Editor.

The Book of Job.

17. Job to Zophar	...	...	...	...	...	1
18. Eliphaz to Job	...	...	...	...	...	81
19. Job to Eliphaz	...	...	...	...	...	161
20. Bildad to Job	...	...	...	...	...	270
21. Job to Bildad	...	...	...	...	...	279
The Four Nephews of Moses	...	...	...	...	...	346
Balaam's Ass	...	...	...	...	...	397

Biblical Notes.

1. The Memorial in the Jordan	...	...	...	...	...	159, 315
2. The Divine Indifference	...	...	...	...	...	318
3. The Pharisaic Mode of Washing before Meat	...	...	...	...	...	467

Brief Notices of Books.

The Speaker's Commentary. New Testament. Vol. I.	153
--	-----	-----	-----	-----	-----	-----

The Cambridge Bible for Schools.

Maclear on Joshua	156
-------------------	-----	-----	-----	-----	-----	-----

Carr on St. Matthew	156
---------------------	-----	-----	-----	-----	-----	-----

The Teachers' Bible	157
---------------------	-----	-----	-----	-----	-----	-----

Sermons by Rev. C. Short, M.A.	158
--------------------------------	-----	-----	-----	-----	-----	-----

Sketches of Sermons by the late Rev. Professor Herbert, M.A.	319
--	-----	-----	-----	-----	-----	-----

A Day with Christ. By S. Cox	320
------------------------------	-----	-----	-----	-----	-----	-----

INDEX OF SCRIPTURES.

	PAGE		PAGE
Genesis v. ...	449	St. Mark viii. 3	467
xxxii. ...	409	St. Luke ix. ...	148
Leviticus x. ...	346	xii. 5-10	318
Numbers xxii. 28-30 ...	397	xii. 35-38	420
Joshua iv. 9 ...	109, 315	xvii. 7-10	365
Job xxi. ...	1	St. John v. I ...	390
xxii. ...	85	vi. ...	148
xxiii. ...	161	x. 7 ...	359
xxiv. ...	173	Titus i. 1-II ...	69
xxv. ...	270	i. 12-II. 15	131
xxvi. ...	279	iii. ...	215
Psalm civ. 4 ...	461	Hebrews i. 7 ...	461
St. Matthew xiv. xv. ...	148	Revelation i. 20	202
St. Mark vi. viii. ...	148		